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II. *Policy:* The editors will welcome contributions that are likely to be helpful in the furtherance of the aims set forth above. It will be required of such contributions that they be frank and fair in their discussion of moot questions; that they be free from controversial animus; and that their contents be of real scholarly and practical value to the readers. Difference of opinion between contributors, or between a contributor and the editors, does not of itself exclude articles from publication since the editors do not hold themselves responsible for the opinions of contributors.

THE LUTHERAN QUARTERLY

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In Search of a Theology of Worship

By Earl T. Knaus, Jr.

IT BECOMES increasingly clear that one of the most living and pressing issues to which our biblical and theological study needs to address itself these days is the church's function of worship.[1] To some extent, of course, this has been done and is being carried forward, especially in Europe.[2] But it still seems necessary, at least in North America, to present as clearly and precisely as possible certain questions and ways of thinking and speaking about the function of worship. Consequently the title of this essay is taken seriously because there is no claim here to have arrived at complete and final answers. This essay is a search for an articulation of the meaning and relevance of worship.

Perhaps the most fundamental assumption of this essay is that it is best to start our theological formulation from what is rather than from what might be, or even from what ought to be, even though these latter two possibilities can not be lightly brushed aside. The most persuasive reason why it seems so important to start from within the function of worship, rather than from some idealistic or moralistic position outside of it, is the apparent fact that whether we like it or not, and whether modern man wants to accept and deal with it or not, we do worship. This is no new consideration as we can readily see by going back to the First Commandment. In his explanation of the First Commandment in the Large Catechism Luther pointed out why and how "no people has ever been so godless as not to institute and observe some sort of divine service." So it is not so much a question of whether we worship as it is a question of who or what we worship. Thus the attempt to articulate what we mean by the function of worship, from a tactical if not from a strategical point of view, seems well-advised to start from man's basic situation of being tempted to be an idolater.

1 It might seem that many recent books on worship have adequately dealt with the issues, but these books are mainly concerned with our service books and the actual practice of worship in our churches rather than with the theology of worship.

2 See Joachim Beckmann, "The Function of a Theology of Worship," trans. by John W. Doberstein, The Lutheran Quarterly, VII (1955), pp. 261-262.

With this we can turn to some possible ways of thinking and talking about the church's function of worship that this essay seeks to suggest.

I

The question that first comes to mind is the ground or basis for the function of worship. This question cuts its way into the heart of the faith of the church and the experience of the Christian. It is the question which is ultimate and beyond which it is impossible to go because it involves one's final and decisive commitment. It is that question which reaches so deep and is so intimate that we do not readily admit it, let alone respond to it, unless there is some almost desperate and overpowering reason and opportunity for a witness to the slender but crucial relationship by which we are held to, and barely but hopefully breathe within, our life in Christ. This is one of those "truths that matter most to us in the last analysis, so that they really come first."[3] Beyond question this is that fragile and fabulous "existence" which works deep within to inform and shape our whole true pilgrimage in this world. Surely, then, it is just this rare and precious life in Christ that the world is dying for if we are at all serious about our salvation and the world's need. Somehow we must determine to reach down, no matter how carefully, to this warm and quivering heart of the matter if we are ever going to reach out and adequately deal with the fundamental importance, meaning, and relevance of worship.

What, then, is the ground of worship? Let us consider the shaking implications in the statement of Bishop Stählin that "the real presence of Christ is the foundation of all liturgy."[4] I would substitute for the somewhat narrow word "liturgy" (at least, so it seems to me, in our present-day usage) the somewhat broader word "worship" without attempting here the very technical, important, and necessary task of determining the development and employment of these terms.[5] The state-

3 Emile Cailliet, *The Christian Approach to Culture* (Nashville, 1953), p. 14.

4 *Ways of Worship: Report of a Theological Commission of Faith and Order,* ed. by Pehr Edwall, Eric Hayman, William D. Maxwell (New York, 1951), p. 29.

5 See George E. Mendenhall, "Biblical Faith and Cultic Evolution," THE LUTHERAN QUARTERLY, V (August, 1953). This article contains solid and careful scholarship in its study of such words as "worship" and "liturgy," but it does seem to overstate its case in dwelling so completely on the subject from an historical and developmental point of view. After all, some of these words, for all of their past associations and meanings, might be "redeemed" in the present-day meaning and usage given to them. Dr. Mendenhall is obviously on the side of the prophets over against the priests, and it seems to me he gives sound historical reasons for being on that side of the fence.

ment by Stählin can be duplicated in many ways with different implications and in different contexts, such as the statement that "the whole worship of the church draws its life from the presence of the Lord. It is a witness to the presence of the Lord. . . ."[6]

It is because the function of worship is so terribly and gloriously significant—actually being in the presence of God!—that we can never, outside of the faith and love we are given in Christ through the Spirit, complacently whip up novel orders of worship or rattle off some dusty prayers. And when the world comes crowding in, or we go out to meet it, and we are searchingly questioned as to whether we are phonies or the real thing, must we not be ready to invite them to come with us into the Lord's presence? Where else does one go for true life? Therefore, when we attempt to discover and to discuss a theology of worship for our time and our place, is not the following caution awfully important for us to take seriously?

> Liturgical discussions which concern themselves with formal preservation, details of dress and movement, and all the other impassioned agenda-items of the sentimentalists, have nothing to offer. What is needed is a concentrated attack upon the lost realms of wonder and terror and ambiguity which lie so shallowly beneath the chatty, bland life of our Sunday morning parish situation—an attack equipped for its work by biblical knowledge, theological acumen, and a shared brokenness of the pathetic people who still come, even expectantly, to our churches.[7]

One might build a case for saying that this matter of being "before God" or "in the presence of God" is the fundamental motif of our entire theology. It was apparently basic to the experience of Luther, and his articulation at this level is very nearly impossible to contradict or gainsay.[8] As it is critically put by Stählin, "The church's danger is that she no longer begs for the miracle of the divine presence but puts the powers of God at her disposal. . . ."[9] Let us, as a possible thesis for articulating in our time the basis of worship, consider the following: *Christian worship is grounded in the real presence of God in Christ through the work of the Holy Spirit among believers. We are asked not to forsake the assembling of ourselves together, and we are promised*

6 Herbert Goltzen, in *Ways of Worship*, p. 97.

7 Joseph Sittler, Jr., "The Sacraments and Mystery," *The Chicago Lutheran Seminary Record*, LVIII (1953), p. 13.

8 See Gordon Rupp, *The Righteousness of God: Luther Studies* (London, 1953). The main part of this valuable study is devoted to this very subject: Part II, entitled "Coram Deo," pp. 81-256.

9 *The Mystery of God*, trans. by R. Birch Hoyle (London, 1937), p. 220.

that whenever two or three gather in his name he will be in the midst of them. We have the assurance that whenever we hear the Word and participate in the sacraments he is truly present with his good gifts and spirit.

II

From the question about the basis or ground of worship, we move next to a question about the nature of the function of worship. By this we mean to ask how we shall think about and describe what happens as a result of being in God's presence. In other words, we are now attempting an articulation in verbs rather than in nouns. Traditionally this was done in Lutheran circles in terms of the sacramental and the sacrificial elements. But there may be a more lively and communicable way of speaking of the function of worship in modern times and still keep within our experience and tradition. Let us consider trying to think and talk about the function of worship in terms of a dialogue between God and man. If we take seriously the fact of God's presence, then "we only come into the picture at all as living recipients of his living self-communication."[10]

If this be both a true and a helpful way to speak of the nature of the function of worship, let us see in more specific terms what it can mean. For example, one scholar speaks of worship as "a living dialogue —a creative act of God and a filial response to that act."[11] Modern research in Luther's thought reassures us at this point by reminding us of the Reformer's emphasis on the actual, existing, vocal declaration of the Word of God.[12] It seems that it was even this kind of a personal, flesh-and-blood contemporaneousness that Luther had in mind when he spoke of worship: "These are the two priestly offices, viz., to hear God speak and to speak to God who hears us. Through the benediction, through the sermon and the distribution of the holy sacraments, God comes down to us and talks with me; there I listen to him and again I go up to him and speak in the ears of God who hears my prayer."[13]

10 *Ways of Worship,* p. 18. See Edward T. Horn, *Outlines of Liturgics,* second and revised edition (Philadelphia, 1912), pp. 11-12, and the structuring of the book in terms of the sacramental acts and the sacrificial acts in Christian worship (Chapters IV and V).

11 Robert Will, in *Ways of Worship,* p. 178.

12 Joseph Sittler, Jr., *The Doctrine of the Word* (Philadelphia, 1948), pp. 20-23. Also see T. A. Kantonen, *Resurgence of the Gospel* (Philadelphia, 1948), pp. 122-124.

13 Quoted by Luther D. Reed, *The Lutheran Liturgy* (Philadelphia: Muhlenberg, 1947), p. 8.

It may be true to say of this description by Luther that it is "naive directness," but such a description of the nature of the function of worship sounds more biblical and speaks more persuasively on the subject to my contemporary ears than the cool and intellectual abstractions (at least as they are so often used) known as the "sacramental" and the "sacrificial elements."

There is at least one great problem connected with all of this which is a weakness native to almost every attempt to say anything in our century about a subject so fundamental to human being and doing. Perhaps the best way to state this weakness is in terms of the simple fact that we have no satisfactory language, from the past or as yet evolved, which can carry to modern man the load we want carried when we speak of our faith and life as Christians. One of our scholars, who is happily and helpfully dealing with this problem, speaks of our need for a "great rhetoric" or a "rhetoric of remembrance," a language that "is as big as the heart because it is as old as the people of God." He asks

> whether perhaps it is not a task of contemporary obedience and praise to find fresh forms of statement whereby intelligibly to set forth ancient facts and encounters. It may well be that we are entering upon a period in the church's life wherein men's minds must be shocked open to entertain the suspicion that there are realms of meaning, promise, and judgment which ensconce God's incarnated action for their vague disquietudes.[14]

At any rate, the weakness in modern language raises the question of whether the word "dialogue" suggested by this essay, or even such a word as "conversation," can bear the freight we want to see delivered by our description of the nature of the activity of worship. We know, for example, that modern men have largely lost not only the art of conversation but also the wonder and graciousness of personal exchange, a problem that contemporary theologians, following Martin Buber, are trying to get at when they speak of "I-Thou" relationships as over against "I-It" relationships.[15]

Maybe enough has now been said to illustrate the problem and to show that what we want communicated by such a word as "dialogue," or even "conversation," has little to do—unfortunately!—with the insipid and dehumanized kind of prattle that goes on in living rooms all

14 Joseph Sittler, Jr., "The Shape of the Church's Response in Worship," *Motive,* XVIII (1957), p. 17.

15 See Franklin Sherman, "Personal Life in an Age of Anxiety," *Existence Today* (Philadelphia, 1957), pp. 81-114.

over America when the family gathers to watch its favorite TV program. What we intend here by a dialogue, a conversation between God and man, is an actual sharing of life,[16] that which we come across in the Bible when we hear of God being in us and we in God. Let us, then, as a beginning, formulate the following description as a thesis on the nature of worship: *Drawn to and confronted by the presence of God in worship, a kind of dialogue takes place between God and man. He addresses us—offers himself—in, with, and under the Word, and we respond with our words—the entire complex of our being and life. God holds forth his gifts of forgiveness, life, and salvation, and we respond with thanksgiving, praise, service, and obedience. These two "words" or elements, often spoken of as the sacramental (God's blessed approach to man) and the sacrificial (man's faithful and fruitful response to God), constitute what happens when God presents himself, man comes into his presence, and a conversation between God and man is begun.*

III

Before we go on to a more detailed consideration of the ground and nature of worship, there is one special question that should perhaps be dealt with at this point in our essay. I have in mind the troublesome and perennial problem of the relationship between private and public worship,[17] or individual and group or social worship,[18] or as I should prefer to say, the relationship between personal and corporate worship. This is a real and difficult problem because there are always those who try to go it alone with God and who claim, often sincerely, that they can worship as well, if not better, while standing on the green and banging around the little white ball at the golf course on Sunday morning than if they attend church. However true this might be for some people on some occasions in some situations, if we mean all that we say we do when we confess to believe in "the holy Christian church, the communion of saints," we must assert that although God is free to

16 See Luther's discussion of how Christ takes upon himself our sins, death, and condemnation, while we take upon ourselves his grace, life, and salvation ("A Treatise on Christian Liberty," *Works of Martin Luther,* Philadelphia edition, II, 320-322).

17 This might be called a sociological way of stating the question. For a significant discussion see Dom Gregory Dix, *The Shape of the Liturgy,* Fifth Impression (Westminster, 1952), pp. 16 ff.

18 This might be called a psychological way of stating the question. See, for example, Von Ogden Vogt, *Modern Worship* (New Haven, 1927), pp. 146 ff.

show up how and when and where he pleases in the life of an individual, we know for a certainty that we meet him in a salvatory way when we are gathered together in the congregation of believers. Consequently, the individualism of so much of modern religiosity does not really come to grips with the major issues that are at stake in this question.

Furthermore, one of the things implied in our use of the words "personal" and "corporate" is the searching question of just how it is possible to separate the individual from the group, or private life from public life. Perhaps they can be separated if you treat the subject in a purely analytical fashion, as might be done from the sociological or psychological point of view. But if you are dealing with the total human situation from the biblical perspective it would seem true, as John Donne recognized, that no man is an island unto himself but that we are all a part of the mainland, organic members of the whole human race. And surely this is fundamental from the standpoint of the Christian understanding of man made in the image of God, and man as a person restored to a right relationship with God through Christ, and men made members of the very body of Christ, the church. At least this has found great new emphasis from Christian exegetes and thinkers in our day, as witness the influential and helpful book by Dietrich Bonhoeffer in which he states the following basic paradox: "Let him who cannot be alone beware of community. Let him who is not in community beware of being alone."[19] Karl Barth has said it well: "One cannot ask whether it is the Christians who pray, or the church. There is no alternative, for when the Christians pray, it is the church; and when the church prays, it is the Christians. Between these two there can be no opposition."[20]

For an approach to this question, then, let us consider the following tentative thesis: *Man's response to God's approach in worship involves both his personal and his corporate life as a believer. It is impossible to separate what one says and does in personal devotions from one's participation in the corporate life of the body of Christ. One is borne up by—in a real sense even born of—the prayers of the whole church, and one remembers the whole church, and prepares for its corporate life, in one's own prayer life.*

19 *Life Together,* trans. by John W. Doberstein (New York: Harpers, 1954), p. 77.

20 *Prayer, According to the Catechisms of the Reformation,* trans. by Sara F. Terrien (Philadelphia, 1952), p. 11.

IV

Now we need to move along and suggest a fuller and more meaningful elaboration of the dialogue that is set up from our coming into God's presence. In attempting this we come up against that nearly shattering, almost schizophrenic, and peculiarly Lutheran problem of what we mean by the Word and the sacraments.[21] I approach this question in the hope that specialists will take up their hammers and help us nail down this matter in a way that not only relates to our past but which will also enable us to speak helpfully in the contemporary scene.

It is not going to be questioned here that the Word and sacraments have been a bulwark and a fortress, to say nothing of their being looked upon as the constitutive foundation of the church. Nevertheless, they are sometimes appealed to in such a vague and defensive manner that one begins to wonder after a while just what they do mean and whether we are not sometimes guilty of using them as just another "orthodox" apology for evading the "existential" desperation of our century. However, I cling to these teachings because, unless they really do mean something fundamental and alive for us today, I grow curiously uneasy and terribly frightened about who we are and what we mean to do as a church. But I think it must be confessed that the Word and the sacraments are likely to be used as convenient and "spiritual" dodges when increasingly pressing and concerned inquiries are made of us both by the world and by other faiths and fellow Christians in the churches. I think, for example, of when we refuse to commune with those of other denominations, or when we refuse them communion at our altars.[22]

Robert Will claims (as others have) that in his liturgical work Martin Luther "preserves the balance between the Word and the sacrament. His *Deutsche Messe* is an ellipse with two foci."[23] In his analysis of this balance or ellipse Dr. Will says some things that are striking and in need of careful consideration.

> It must be admitted that a worship which embraces both the Word and the sacrament requires a sustained tension of spirit. But if the worshiping individual, and the whole congregation of which he is part, are duly initiated into the meaning of

21 Apparently Lutheran theologians have made this a live question in ecumenical discussions (*Ways of Worship*, pp. 176-177).

22 It may be thought that I press too far here, but as was indicated at the outset of this essay, one of my primary purposes is to make a plea for further clarification on what often seem confused and confusing questions in the area of worship.

23 *Op. cit.*, p. 218.

this double encounter of worship, which is in fact one and the same event: if the organic structure of the service assures the transition from edification to adoration and from the message of the Word to the sacramental act: if the biblical readings and even the sermon commute the living Word of God, and if the eucharistic symbols are the vehicles of his real presence: then we may rest assured that God, who is the initiator of the whole life of worship and who carries it to its perfection, will bless its unfolding, and each believer will be able to sense that *the Word and sacrament, if not themselves the two foci of worship, are yet the two incandescent poles* which the fire of the divine love in Christ has kindled.[24]

As I attempt to follow Dr. Will's discussion before he arrives at the above quoted summary statement, and as I put his discussion through the prism of my own experience and thinking, I arrive at something like the following: (1) When we speak of the presence of God we must speak of a God who is at once revealed and hidden. (2) From the point of view of the function of worship itself, God presents himself to us in and through both sermon and sacrament. (3) When we consider God coming to us in worship, this naturally stirs the question of our response, and so from the point of view of piety or our life together with others (in modern times one might even call this the sociology of our faith and life) we come to a profound consideration of assurance and restlessness. (4) Finally, from what might today be called a psychological point of view, we must deal deeply with what is called edification and adoration.

Let us indicate a twofold reaction to Dr. Will's suggestive and challenging insights. From the negative side there would appear to be an unfortunate ambiguity, if not a contradiction, in what is meant by Word and sacrament. If they are thought of as being in balance and are cast in the figure of an ellipse this infers that somehow they are of equal value since an ellipse has two centers of balanced and equal importance. At the same time Dr. Will states that "this double encounter" points to "one and the same event," but no pre-eminence is given to this event, and he goes on to question whether they are "two foci of worship" but nevertheless ends on the note that there are "two incandescent poles." This is unfortunate since it is our fundamental and starting thesis that the event Dr. Will refers to in passing is what this essay considers the ground and basis of the function of worship. So if the event is to be taken seriously it would be best not to speak of a balance, double encounter, ellipse, two foci, or even two incandescent poles, but

24 *Ibid.*, pp. 221-222. Italics mine.

rather to speak of *one center* around which one might picture at least two concentric circles.[25]

I find a statement of Wilhelm Stählin helpful in this connection:

> The question has been raised by some theologians whether there is any justification for the distinction between "Word" and "sacrament" in the light of the words and the meaning of Scripture. The conception of *sacramentum,* which was used originally only to translate the biblical term *musterion,* has developed a definite and much narrower meaning in theological tradition during the course of many centuries. *Logos* and *musterion* in the New Testament connote the whole revelation as well as the witness of the church. Each proclamation and each action of the church witnesses to the *logos* and for this very reason it is also *oikonomia tou musteriou.* With this knowledge it becomes impossible to separate Word and sacrament from each other, or to play one off against the other.[26]

We cannot escape the implications of this statement and would press it as far as it will take us, especially in view of our emphasis on the presence of God which we understand in terms of confrontation with the God in Christ by the action of the Holy Spirit (apparently what Stählin claims the New Testament means by *logos* and *musterion,* and what was originally meant by the term *sacramentum*). It will be seen from this that our use of the presence in this essay is practically synonymous with what is sometimes meant by the Word or the Word of God. This is a perfectly agreeable identification so long as what is meant by the Word in this connection is spelled out something like this: "God's self-disclosure and self-communication whereby he turns to man in salvatory action. . . . [by] the illumination of the Holy Spirit."[27] All of which indicates the delicacy of distinction necessary to our whole discussion. And to go the last mile in this part of our search, there is no thought here of making a distinction between the Word and the sermon and the sacrament for any other purpose than analytical necessity and theological clarity. Without question this essay is committed to the Word as the pulsating and powerful heart of the matter.

If one wanted to search it out and document it, there is little doubt that the Word has been central in the history and tradition of our church, whether we look to Luther[28] or to more recent theological

25 There might be more than two such circles, or "marks" or "holy possessions" of the church, according to Luther ("On the Councils and the Churches," *Works of Martin Luther,* V, 264-300).

26 *Ways of Worship,* p. 211.

27 Sittler, *The Doctrine of the Word,* pp. 17, 25.

28 "At the outset I must deny that there are seven sacraments, and hold for the present to but three—baptism, penance, and the bread. These three have been subjected to a miserable captivity by the Roman curia, and the church has been deprived of all her liberty. To be sure,

fathers.[29] Nor is this completely overlooked by Dr. Will in his study, but his interest in man's response may have led him into the unfortunate ambiguity which we have noted. Nevertheless, from the positive side of our reaction to his stimulating insights, there is much to be learned from him because this is an age obsessed by the sociological and psychological approaches that deal first with man and then with God. Consequently it is not unimportant to take such approaches seriously, and even though Dr. Will's attempt may not be satisfactory it has the integrity of trying to say something in categories new and familiar to twentieth-century man and perhaps only waits upon a more complete statement to carry it beyond itself to incorporate more clearly our total heritage in such a way that we can be true to our biblical and theological approach and yet speak to modern man. Let me suggest the following thesis for this fundamental and difficult matter: *When we speak of the Lord's presence as the ground of worship on the basis of which a dialogue is begun between God and man, we need to remember that God does not present himself to man in all the splendor of his naked essence but remains always beyond us, still the Mystery even in his presence. It is true that he has revealed himself to us, but it is also true that even in the revelation he remains hidden, the One we now see only with the eyes of faith. Some day we shall see and know him face to face, but in this present age he presents himself to us under a veil, a mask, or a creature and so remains for us the Mystery, even though the revelation in Christ and the action of the Spirit is salvation and sanctification for those who succumb and are thrown out into existence in simple trust.*

V

If it is meaningful to speak of the presence of God in terms of his revelation and the hiddenness, then perhaps we can go on to see how

if I desired to use the term in its scriptural sense, I should allow but a single sacrament, with three sacramental signs; but of this I shall treat more fully at the proper time" ("The Babylonian Captivity of the Church," *Works of Martin Luther,* II, p. 177). See also Heinrich Boehmer, *Road to Reformation,* trans. by John W. Doberstein and Theodore G. Tappert (Philadelphia, 1946), pp. 130, 322-323; Philip S. Watson, *Let God be God!* (Philadelphia, 1948), pp. 149-189; Wilhelm Pauck, *The Heritage of the Reformation* (Boston, 1950), pp. 24-54; Gordon Rupp, *op. cit.,* pp. 209-212, 233-234, 320-322, 343.

29 See Henry E. Jacobs, *A Summary of the Christian Faith* (Philadelphia, 1905), p. 266, where the Word is considered as the only proper means of grace although it comes to us in two different forms (or modes): "Sometimes it reaches us, without any external rite or ceremony, as when preached or read (Rom. 10:8); sometimes, accompanied by a divinely ordained ceremony, in the sacraments (Eph. 5:26). This determines the distinction between the audible and the visible Word."

such a statement might also help us avoid or overcome certain difficulties and weaknesses in both the content and the manner in which we conduct the function of worship. For one thing, there is that criticism of traditional patterns of worship which begins by asking whether ancient liturgical forms can or do communicate to contemporary man and ends by so emphasizing man's understanding and man's situation that the importance of God and his activity in worship is practically forgotten. Such a falsely man-centered approach develops some curious practices. "There is for instance, a tendency abroad in certain quarters to provide Christian worship with an 'atmosphere' which is almost theatrical in its techniques. Worship is 'built' around a theme. . . . Sentimental music, . . . spotlights, . . . sentimental poetry . . . all are carefully planned to make the worshiper feel as though he were drifting in a gondola along the lagoons of the river of the city of God! . . . Other services, rather than try to 'create a mood,' attempt to capitalize upon the mood of the moment—a mood which already exists. . . . Overnight, the service of the church becomes a peace rally or a political platform."[30]

Another way in which the primary and fundamental importance of the presence of God is neglected by a false preoccupation with man is described by Herbert Goltzen. "The church is opposed to any . . . transfer of the real encounter into history, into transcendence, or into ethics. She firmly maintains that, according to his promises, the Lord himself gives his effective presence in the proclamation of the active Word, and in the sacramental activities of the church, for the salvation of the believer, and the judgment of the wicked."[31] Goltzen would warn us, for one thing, against treating worship merely in terms of the "history of the religion of Israel," or the "theology of the early church." For a second thing, Goltzen would warn us against seeing worship as merely a symbol of redemption because, after all, there must be redemption in the function of worship itself or it will hardly be real or relevant. Thirdly, Goltzen would warn us against making of worship a theoretical instruction, an act which is only realized *after* we finish our prayers and go out into life to carry out the suggestions of the sermon.

But if a false preoccupation with ourselves—our thoughts and feelings and actions—is one type of threat to true worship, then another potential threat is so to worry about God and his presence that we alto-

30 Edward T. Horn, III, *Altar and Pew* (Philadelphia, 1951), pp. 18-19.
31 *Ways of Worship*, p. 97.

gether neglect man and his needs. After all, the reason God is present is because he is concerned about man and his needs, whether we are concerned or not. So if the threat to worship, discussed above, consists mainly in a neglect of God through a false preoccupation with man, then there is this other threat of neglecting man in a false preoccupation with God. For example, Fyodor Dostoevsky in his devastating attack on the historical and highly institutionalized church, by which he probably means the Roman Church,[32] points this out in a stark and searing way when the Grand Inquisitor says to the Christ who has returned to earth:

> Know that I fear Thee not. Know that I, too, have been in the wilderness, I, too, was striving to stand among Thy elect, among the strong and powerful, thirsting "to complete the number." But I awakened and would not serve madness. I turned back and joined the ranks of those *who have corrected Thy work*. I left the proud and went back to the humble, for the happiness of the humble. What I say to Thee will come to pass, and our Kingdom will be built. I repeat, to-morrow Thou shalt see that obedient flock who at a sign from me will hasten to heap up the hot embers about the pile on which I shall burn Thee for coming to hinder us. For if there ever was one who more than all others deserved our fires, it is Thou. To-morrow I shall burn Thee. *Dixi.*"[33]

It is as though Dostoevsky were saying that the church does not trust God to know what he is doing for and with man, or that if he does know what he is doing that the church does not trust God to be able to to do it! And so the church and its hierarchy proceed to take over from God and work out their own program and establish their own procedures for the handling of the revelation of which Christians are to be the stewards on behalf of the whole world. But does it not happen that by adopting such a grandiose and presumptuous strategy the church actually avoids being "the servant of the servants of God" and is reduced in the end to puttering around trying to figure out what it should do if a drop of communion wine is spilled on the chancel floor, or if a few wafers are left over after the celebration of the Lord's Supper? Consequently we suggest for consideration the following thesis: *If we take seriously the presence of God as a matter of both hidden-*

32 Lutherans should remember the prophet in their own midst, Søren Kierkegaard, and his severe criticism of the established Lutheranism of his day in the *Attack Upon "Christendom,"* trans. by Walter Lowrie (Boston, 1956). See, for example (p. 26), Kierkegaard's discussion of the biting question, "Is this Christian worship, or is it treating God as a fool?"

33 *The Brothers Karamazov,* trans. by Constance Garnett, rev. by Avrahm Yarmolinsky (New York, 1949), pp. 197-198.

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him down to where and what we are. And if man accepts that judgment, and lets go of his presumption, God works that redemption and sanctification which he promised from the beginning and paid so costly a price on the cross to effect.

Obviously this judgment and renewal that happen when God and man meet at God's initiative tells us a great many important things about both God and man. It tells us that God is of some earthly use, and so we worship him; but this is not to say that he can be manhandled or approached as though he were some sort of remedy we buy on Sundays to cure our hang-overs from Saturday nights. He is God, and we must somehow learn to let him be God, and understand that we have no claim upon him except as our lives are laid open to the penetrating redemption he promises through Christ and the radical renewal he works by the operation of his Spirit.

As for man, the judgment and renewal that happen when God and man meet at God's initiative tell us that God did not set about gathering up the wreckage of Eden to rebuild it in such a way as to fashion man into something less than the man he originally created. God's salvation is not destructive of our manhood; it is the fulfillment of it. We are new creatures, recreated in the redemption of Christ, and so the image of God in man, broken by the fall of Adam, is now restored by the Second Adam, the Christ. The shape of our lives is cast in the mold of Jesus Christ, and he is formed in us.[35] And this Christ is the firstborn among many of these new men, among whom we also are numbered by being conformed to the image of the Son (Rom. 8:29).

If these things, and the many others that are implied and connected with them, constitute what happens when God and man meet, is this worship? Well, if the function of worship is central to Christian existence, can it be separated from this basic event of man's encounter with God and the crucial and decisive nature of such an encounter? Perhaps we can entertain the following thesis: *Worship is real and relevant because God is present—though hidden in that presence—and a two-way conversation, which is forgiveness, life, and blessedness, takes place between the Father and his children. Because this is so, something always happens when two or three gather in his name. We*

35 See how Dietrich Bonhoeffer, *Ethics*, ed. by Eberhard Bethge (London, 1955), pp. 3-54, makes effective and striking use of this concept of the formation of the Christ in us. Also see how Joseph Sittler, Jr., uses this approach in "The Structure of Christian Ethics," *Life in Community* (Philadelphia, 1957), pp. 3-39.

annot be neutral before God, for either we are with him or we are against him. With him there is forgiveness—the covering over of our in and shame that we might be righteous in his sight. And this is not ust a negative or preliminary matter; it is a whole way of life—indeed, t is life and salvation, the new age of new men under the Second Adam. Against him, however, there is only sin, death, the devil, and the legions of the damned. In his presence, then, we are one way or the other, because there is no place to hide while we waste our substance and think o make up our minds. Either we surrender and accept, or we rebel nd reject. Where the living God is, an event takes place in our lives for better or for worse.

VII

It seems evident by now, at least in the search represented by this essay, that the function of worship cannot be separated out from the total life of the church, and also that if it is conceived of purely from a cultic or ritualistic or ecclesiastical point of view it "is not the purpose for which the church exists."[36] All of which brings us to a consideration of the functions of the church, including worship and its place in the total picture. One of our contemporary theologians indicates that there are three functions of the church: worship, teaching, and love. "None of these three functions of the church—worship, teaching, and love—is static. Each is vital and is constantly unfolding itself, for each is an expression of *life*. But none of the three ever exists apart from the other two, for all three are aspects of what is after all the one and only function of the church: to realize and express its God-given life."[37] Perhaps our introduction to this essay and the struggle with basic theological concepts throughout are enough to indicate our concern and our questions about the doctrine and the teaching of the church in their relationship to the function of worship. The two are distinct but inseparable, for "caring about orthodoxy is a liturgical matter."[38] The only thing to be added at this point is to make clear that if theology is significant and basic to worship we should by no means forget that the function of worship underlying theological formulation, in other

36 Mendenhall, *op. cit.*, p. 244.
37 Theodore G. Tappert, "The Functions of the Church in Relation to its Members," *The Lutheran Church Quarterly*, XVIII (1945), 84-90.
38 Stählin, *op. cit.*, p. 24.

words, the devotional life of the theologian, should not be overlooked or neglected. Douglas V. Steere makes the observation that "only as I know the man who wrote the theology, as I know the devotional stream in which his life stands, as I know the saints and the religious practices of the period, may I grasp the theme, the unspoken background that makes the theological system live."[39]

But something more needs to be said here about the relationship of worship to love, especially in view of the large-scale and complex programs of stewardship and evangelism in the modern church which claim to be "love's working arm" for the Christian movement in the twentieth century.[40] It seems certainly true that one of our great practical problems is building bridges between what happens liturgically on Sunday mornings and what happens in our church programs and our daily activities during the rest of the week. If we conceive of worship as being, among other things, a matter of doing something or as involving decision,[41] then we must discover the true relationship of the function of worship and the function of love. Perhaps the place to start is with the following:

Praying and working are two different things. Prayer should not be hindered by work, but neither should work be hindered by prayer. Just as it was God's will that man should work six days and rest and make holy day in his presence on the seventh, so it is also God's will that every day should be marked for the Christian by both prayer and work. *Prayer is entitled to its time. But the bulk of the day belongs to work.* And only where each receives its own specific due will it become clear that *both belong inseparably together.* Without the burden and labor of the day, prayer is not prayer, and without prayer work is not work. This only the Christian knows. Thus, *it is precisely in the clear distinction between them that their oneness becomes manifest.*[42]

Apparently Bonhoeffer bases his distinction on the use of time, some of it for worship and some of it for work, but the inseparableness of worship and work he bases on doing all to the service and glory of God.

Alan Richardson makes much the same point as Bonhoeffer.

For the biblical writers work and worship are two different things, and they should not be confused with each other. But nevertheless they are related to each other.

39 *On Beginning from Within* (New York, 1943), p. 98.

40 Compare the statement in the "Summary Report" at Lund, Sweden, 1947, of the Lutheran World Federation: "Both evangelism and stewardship may be correctly defined as 'faith in action.' The difference is largely one of emphasis. In evangelism the emphasis is upon the *telling* of the good news; in stewardship it is upon the *doing* of the work of the Lord."

41 See Dix, *op. cit.*, pp. 12-35; Stählin, *op. cit.*, p. 22.

42 Bonhoeffer, *op. cit.*, pp. 69-70. Italics mine.

hey are related in two ways. . . . First, work and worship are related to each .her in biblical thought . . . by saying that, though they are different things, they ıay both be subsumed under a common conception, that of *the service of God. oth are forms of divine service.* . . . The second way in which work is related to orship may be expressed by saying that our work should be *dedicated or offered*) *God* in our worship. . . . But is it right to regard our daily work as an offering hich we can make to God, and may this offering be presented in the public wor-ıip of the church? Is such an idea biblical?[43]

Richardson is aware that this matter of man's offering his work to God eriously divides the great confessional groups and is a question about hich Lutherans are particularly sensitive. But Richardson insists that uch an offering is not concerned with man's ability or worth; "they re incorporated by faith and Baptism into the one eternally offered and ll-sufficient oblation, the living Body of Christ. It is as members of hrist that we offer 'ourselves, our souls and bodies' (cf. Rom. 12:1, tc.)."[44] However, this whole question of offering and oblation is more ıvolved and unclear than it might seem. For one thing, the ambiguous nd polemical history of the subject would seem to require a great deal ıore study than has been given to it, in terms of what is meant by ervice to God as well as in terms of what is meant by dedication or ffering to God, particularly if Lutherans are going to be satisfied on he issue. For another thing, this essay finds it impossible to get around uther's basic and profound observation that the only thing we have to ive to God is our sin.[45] In relation to our fellow men it is different, for am to "give myself as a Christ to my neighbor, just as Christ offered imself to me."[46]

Finally, although it may be helpful to make a distinction between vork and worship at the point of their use of time, we must be careful ıot to let this distinction become a complete disassociation of the two. Bonhoeffer insists that it is in their very distinction that their oneness ecomes apparent, and Richardson also points to their being deeply elated. It is significant that Luther, in his explanations of the first

43 *The Biblical Doctrine of Work* (London, 1952), pp. 63-66.

44 *Ibid.*, p. 69.

45 In "A Treatise Concerning the Blessed Sacrament," the Reformer makes the following tatement *(Works of Martin Luther,* II, 18-19): "In the sacrament we become united with hrist and are made one body with all the saints . . . as though he were what we are . . . nd . . . as though we were what he is. . . . Our sins assail him, his righteousness protects us; or the union makes all things common, until at last he completely destroys sin in us and makes s like unto himself at the last day. In like manner, by the same love we are to be united with ur neighbors, we in them and they in us."

46 Luther, "A Treatise on Christian Liberty," p. 337.

article of the Creed in both of the Catechisms, also held together our service and obedience and our thanks and praise. Theodore G. Tappert has brought to my attention the interesting and significant fact that etymologically the word "obey" means to hear, listen to, respond to (cf. Latin *obedientia,* German *Gehorsam*). It cannot be denied that the posture of listening and response, so basic in the function of worship, is at least a part of our service and obedience, if not the whole point of it. And in this case one could never separate worship and work but would have to go on to interpret them somehow in terms of each other. In this connection a crucial statement by Edgar M. Carlson concerning Christian social responsibility is very much to the point: "[The believer] hears not only the clamor and claim of the world upon him; he listens also for the word from heaven. As Luther put it, he belongs to the 'listening kingdom' *(Hörreich).* He listens for the word of forgiving grace; he listens for the word of direction and counsel. Thus listening for the dynamic word which is both law and gospel, he is the recipient of insight and power."[47]

Let us, then, consider the following thesis for this complicated and far from completed consideration: *In the conclusion to his explanation of the first article of the Creed, Luther said that we are in duty bound to thank, praise, serve, and obey our Creator. Thanksgiving and praise are at the center of the function of worship. The Creed, our confession of faith, on the one side, and service and obedience, the activity of a devout life of love on the other side, are inseparable from the function of worship; and so the three stand shoulder to shoulder because they are the children of the same parent, God's active presence. Consequently we must avoid any blurred and vague identification of these three essential functions of our Christian existence—teaching, worship, love—but we can and must see their deep and inescapable interrelatedness.*

VIII

We now come to the place where it is essential to ask whether a search for a theology of worship has anything to say about questions of order (structure), ritual (words and phrases), and ceremonial (gestures and movements) in the function of worship. Anyone who has

47 *The Church and the Public Conscience* (Philadelphia, 1956), p. 84.

dealt with actual conditions in parish life or tried to carry out an educational program on the subject of worship, knows how interested people are in these questions and also how difficult and vexing they can become. When some people will not fight about the teaching of the church, or the evangelism and stewardship of the church, they will fight about liturgical practice! And sometimes this is very much to the point because, as has been well said, "any rite or ceremony may when in controversy take on confessional character when under the circumstances its use means a compromise of the gospel."[48]

We know the many and continuing arguments about how formal or "high church" we should be, and what is proper usage in this or that detail of the function of worship. The discussion is an old one, and Luther himself had to deal with it.[49] I am increasingly persuaded, and therefore I take up this subject last, that the whole discussion usually starts from the wrong place. Since the approach of this essay has been fundamentally a matter of saying that "no form, no matter how ancient or universal, should be preserved if it is not transparent to the gospel,"[50] just what more, if anything, can be said theologically about the structure and practice of the function of worship? Is there any shape in worship, conceived of in the fashion of this essay, that gives it body enough to make what at first might appear as a rather vague and interior activity a visible and concrete activity?

The shape of worship, its visibility and structure, will have to be rooted, if the search of this essay holds any validity, in that which we have said constitutes the very core and life of the function of worship—the dialogue that is set up when we come into God's presence. This means[51] that the only possible structure of worship is that which embodies God's judging and redeeming approach to man and the faithful and fruitful response man makes to that approach. And what in the Christian faith bodies this forth, except firstly and primarily the man Jesus of Nazareth? The mystery of the God-man Christ Jesus must determine the shape of worship as well as its meaning.

48 Martin J. Heinecken, *Christ Frees and Unites* (Philadelphia, 1957), p. 76.

49 Theodore G. Tappert, ed., *Luther: Letters of Spiritual Counsel* (Philadelphia, 1955), pp. 311-317.

50 Heinecken, *op. cit.*, p. 75.

51 The author is indebted in much of what follows in this section for permission to use materials that he previously had published in *Speak Up! LSA Programs, Series IV* (Chicago, 1956).

We must understand the structure of worship, then, in terms of this God-man and the witness to him (both biblical and contemporary) which serves to carry into our lives the gracious words and actions of God the Father. And we must understand, then, the shape of worship in terms of the sacraments this God-man instituted to be a means, grounded in the same witness, of this same gracious entry of God into our lives. And we must understand, then, the visibility of worship in terms of the Holy Spirit, working through the witness and these means and gathering a community of believers together around them, where God himself is present to confront us in that basic judging and redeeming happening which is the core of the function of worship. The God-man Christ Jesus, the biblical and contemporary witness to him, the sacraments, and the body of believers make observable the outline of worship and are the framework of its ritual and ceremonial.

It is surely one of the most amazing things about the Christian faith that it claims to meet God in such a concrete, material way, which is yet personal and mysterious, through a humble man who was a carpenter; through the words written down by simple men who told his story which we now have in the peculiar biographies and the strange letters that comprise Scripture; in the stumbling and less than perfectly formed testimony of contemporary witnesses and sermons; in, with, and under the common, earthly elements of the sacraments; and in the midst of the company of believers who are no different from the common run of mankind, and who are usually, at that, from among the great lowly masses of the people. But it is the claim of the Christian faith that God presents himself in this way and has committed himself to meeting us in these things, and among these people, and whenever and wherever they are gathered together about these things. It is not that God does not or cannot present himself immediately and directly to individuals. But we have no assurance that in such a meeting a man meets the God in Christ who saves and sanctifies as well as judges and condemns. To meet God alone and with nothing but our sinfulness to offer would be a dreadful and crushing experience. We are only confident and covered when Christ is present to mediate our encounter with God where he said he would be present, namely, in the Word and sacraments, and the community of the faithful that is gathered about the Word and sacraments. Consequently, must we not conclude that in whatever language it may be cast, and in whatever particular ways it

may be ordered and practiced to suit different times and places, the ritual, ceremonial, and structure of the activity of worship is the expression of God's presence in Word and sacrament and the community gathered about them?

All this suggests that we do not simply go back to the early centuries, nor do we just seek for the most universal usage of the church, as we determine the structure, ritual, and ceremonial of the function of worship in any one time or at any one place. We are dealing with God, who entered history precisely because he wanted to be present to us and confront us with his judgment and redemption in all places and at all times.

In a conversation with one of our Lutheran churchmen from Europe it was pointed out to me that the present liturgical trends in America display "a backward look" in the search for ancient forms and usages. This man's estimate of the situation was that Americans seem to be prone to look for ancient forms and symbols because we are so young as a people and so much without ancient traditions, and also because we are so divided among ourselves, especially as churches. This observer was concerned because he felt that in Europe the Roman Catholic Church, which can (or at least does!) claim some of the most ancient liturgical forms and usages, is in this century experimenting with some of the most advanced and contemporary kinds of practices in its function of worship. It struck me that perhaps it is true that we in America are too much of a people without a past, and also too rootless in our present culture, and that therefore we must in some ways go back before we can go forward. But I also thought, Woe be to us if finally we do not go forward!

Whatever validity there may be in the search for ancient forms and usages, we must not forget our freedom as Christians and the many possible ways of so working out the details of the function of worship that it does communicate to modern man. "The basic concern must be for the Gospel and man's response to it in worship, praise, service. Just as the Gospel creates theology addressed to a situation, so also must the Gospel be free to create liturgy which properly addresses the situation."[52] And just to indicate the delicate tension in which we are here caught, this statement cannot be interpreted to mean that we

52 Heinecken, *op. cit.*, p. 76.

can be novel for novelty's sake! Perhaps, then, we can consider the final thesis of our essay: *Christion worship inevitably requires some kind of ritual, ceremonial, and order. Essentially, ritual is simply the use of certain words and phrases; ceremonial is basically the use of particular actions and gestures; order is essentially the use of a pattern or structure which the words and the actions of worship follow. By virtue of his very nature man is unable to do anything apart from such ritual, ceremonial, and order. We find it impossible to go about being and doing spontaneously. So it is inevitable that in the function of worship man will of necessity develop structures and come to use certain words and actions. These do not have to be the same, and have not always been the same, as witness the variety of worship orders, as well as the considerable variation within the various orders. But the essential character of ritual, ceremonial, and structure, from the human side, always remains.*

It must not be forgotten, of course, that the Spirit moves where he wills, and often God shows up unexpectedly and apart from our ritual, ceremonial, and order. We do not reject him at such moments, any more than we intend to reject him in our planned activity of worship. But we must not suppose that our only worship responsibility is to wait for such moments, or that we can ever initiate them. It is most important for us to be faithful to the God who has not left us in anxiety about where he would be, and when, but came down to earth and took upon himself our limitations in the incarnation, redeemed us by his death and resurrection, and continues to be present in Word and sacraments which proclaim and present him, and the ritual, ceremonial, and order which serve as vehicles for this proclamation and presentation.

The Word of God in the Old Testament

By Wesley J. Fuerst

IN THE beginning, before the world existed, when the earth "was waste and void, and darkness was upon the face of the deep," the Spirit of God moved "upon the face of the waters," as it is magnificently envisioned by the Hebrew writer of long ago. There was no world, no ordered form, no creation; in the beginning, only God existed.

The created world springs up from this chaos in the first verse of Genesis: "In the beginning, God created . . . ," "and God said. . . ." With this introduction the author of Genesis begins the story of the history of the covenant, which is the history of salvation. This is the story of God's work; it is the story of the meaning of life and of men whose lives attained meaning by the creative work of God. History and meaningful existence are circumscribed by the Word of God. The Psalmist proclaims, "By the word of Yahweh were the heavens made, And all the host of them by the breath of his mouth" (33:6). Centuries later John in the Fourth Gospel, seeking to relate his account and interpretation of the greatest event in all history, the coming of Jesus Christ, the Son of God and the incarnation of God's saving activity, begins his book, "In the beginning was the Word, and the Word was with God, and the Word was God."

The problem of defining what one means by the Word of God is a difficult and yet a necessary task; this problem becomes the indispensable foreword to any concerted thinking on Christian theology and is essential to the cohesive articulation of one's faith. The task of defining what one means by the Word of God in the Old Testament assumes greater significance and is made more difficult in the light of two recurring temptations: to detach the Old Testament from the New Testament and to regard it as an alien province, or to ignore the historical nature of revelation and interpret the Old Testament allegorically.[1] The importance of a clear definition is indicated by the

1 In the first instance, cf. Marcion or, in recent years, E. Hirsch, *Das Alte Testament und die Predigt des Evangeliums* (Tübingen, 1936). For allegorical interpretations, cf. Philo, the Talmud, Origen, and, recently, W. Vischer, *Das Christuszeugnis des Alten Testaments,* Vol. I (München, 1934); Vol. II (Zürich, 1942).

position of the Old Testament in the canon of the Christian church and by the fact that our Lord related his coming and work to it.

I. What Is the Word of God?

For us who speak an Indo-European language, "word," as we find it in our dictionaries, means (1) "that which is said; esp., a brief remark or expression"; (2) "declaration; promise"; (3) "account; tidings"; (4) "an articulate sound or series of sounds which . . . symbolizes and communicates an idea . . .; the smallest unit of speech that has meaning when taken by itself." Accordingly words are *"presentational* when they present ideas as terms of thought" (as *white*), *"relational* when they express the relationships between the terms of thought" (as *to*).[2] For us the concept of "word" is always passive and intransitive: "that which is said," or "that which contains or presents an idea." For us the function of a word is primarily descriptive or representative.

For the Hebrew, "word" was something totally different. Words contained power, exerted power, and were literally *effective* rather than *descriptive* instruments. The word was directly related and involved in the activity of expression, and was not just representative of it. The words of blessing to Jacob by his father Isaac were actually a donation of power and could not be retracted or superseded in a later blessing of Esau. The oracle of a prophet against a nation constituted a blow and a reduction of the power of that nation.[3]

The Hebrew term for "word" was *dabar,* and this constituted not a thing in itself but the background and meaning of a thing. *Dabar* held both a dianoetic, or logical, and a dynamic content; it both related itself to the substance and reality of a thing and exerted the power of a thing.[4] When the *dabar,* or word, of Yahweh came to a prophet, it was to him a potent burden which must be delivered and expressed in order that God's will might be done. God could tell Jeremiah, "I have this day set thee over the nations, and over the kingdoms, to pluck up and to break down and to destroy and to overthrow, to build and to plant" (Jer. 1:10). The word of God was to Jeremiah like fire, and "like

2 *Webster's New International Dictionary of the English Language,* 2nd ed. (Springfield, 1941), p. 2950.

3 Num. 22-24. Cf. J. Pedersen, *Israel: Its Life and Culture,* 2 vols. (London, 1926), pp. 182 ff., 245 ff.

4 O. Procksch, "'Wort Gottes' im AT.," *Theologisches Wörterbuch zum Neuen Testament,* ed. G. Kittel, Vol. IV (Stuttgart, 1942), p. 90.

a hammer that breaketh the rock in pieces" (Jer. 23:29). It was a word which he could not control, which, when he hesitated to speak it, caused as it were a fire to burn within him, and which he found himself unable to restrain (Jer. 20:9). For Jeremiah, as for the writer of the last chapters of the book of Isaiah, the word was incorporated in history and actually became the ruling and dominating factor in history. The word of God was his will revealed to his prophets; even Nebuchadnezzar was brought to do the will of God.[5] The word of God was also the creative power in nature for the prophets as for the writer of Genesis.

With this understanding of "word," a new significance is given to the Word of God in the Old Testament. And God *said,* "Let there be light!" And there *was* light! In the Old Testament the word of God was a dynamic, creative power; it was the agent of his activity and at the same time his very activity, for by his word the world was created. The work of God is that which is immediately associated with the word of God and which is inexorably accomplished by the word—"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

In addition to being the creative factor in the world, the word of God was the administrative factor. A common prophetic exhortation to the people of Israel was to hear the words of God, to do them or to take warning and chastisement.[6] According to his will the world and everything in it was to comfort itself and to respond as befits a creature before its Creator.

The word of God should therefore be understood from two standpoints: it is a creative power; it announces both the salutary activity of God on and through his creation and the will of God mandating obedience and response from his creation. Through the announcement, the creative power is itself exerted. These considerations and their distinctively dynamic character must be kept in mind for any solid interpretation of the Word of God.

For the basic general concept of the Word of God an essential

5 Cf. Jer. 25:9 ff.: Nebuchadnezzar, "my servant."

6 Amos 3:1, 4:1, cf. 8:11; Hos. 4:1; Mic. 6:1; Isa. 1:10; Jer. 7:2.23, 11:2.6, 13:15, 17:20; Isa. 46:3.12, 48:1.12. Cf. Procksch, *op. cit.,* pp. 97 ff., on the function of *dabar* as revelation of the law.

position must be given to this dynamic, active character of the word and of God's will and work. The Word of God is not static; it is not a philosophical concept or term; it is not a term for encasing dogma, nor is it a transmission of theological tenets and principles of right religion. The Word of God is not something for which our intellectual assent and agreement are sufficient. It is at the same time a living, effective, and creative power and a dynamic announcement of God's salvation and his demand for our response and commitment. The Word of God, as a power, is the creating expression of God's will. It confronted men in biblical times in its oral form, and does so even today. It cannot be rigidly equated and confined in certain words and alphabet. It is creative, not just declarative.

The Word of God is always revelation; for this reason the study of the Scriptures can never be confined to a purely historical or textual examination, for this approach alone does not do justice to the power and real purpose of Scripture. On the other hand, Scripture cannot be divorced from the Word of God and from the power of the Word of God, nor may Scripture be relegated to a secondary position in revelation. Karl Barth is correct in saying that the Bible is not the event of revelation, by which he means the historical event.[7] But the Bible is not the Word of God only because, or inasmuch as, it *attests* to actual revelation; the Word of God as eternally creative power is also overlooked when the Bible is regarded as only witnessing to the unfolding *(geschehene)* revelation and as being the unfolding revelation in the form of attestation.[8] The Word of God is activity, and as such it is event. But as event, it cannot be strictly confined to preterite occurrence, for this is too exclusive a category and neglects the Word's omnipresent, creative potential. Scripture is in every way the Word of God because in Scripture there operates this power of God which creates and which elicits response. It does not have this power because it makes correct statements about the work or character of God, agreement with which constitutes faith, for words alone are only informative or at least stimulating. Instead, Scripture, as the Word of God, is a creative factor because it maintains this power; in the articulation of his saving activity or demand God acts through it in this power. Again,

7 K. Barth, *Die Lehre vom Wort Gottes* (Prolegomena zur kirchlichen Dogmatik), 7th ed., Vol. Ia (Zürich, 1955), p. 114.

8 *Ibid.*

Scripture does not become this Word of God and does not receive its power whenever it is apprehended by a believing heart because its power is not dependent on the existence of believing hearts; the power of the Scriptures to create believing hearts is rather from God through the Holy Spirit. This fundamental relationship of the Word of God to Scripture is obscured when the Word of God is regarded solely as event or as concept. This power and God's creative and salutary activity and action through it were incarnated and dwelt among us in the person of Jesus Christ, who is God and the Saviour of the world. In the incarnation the personalization and the consummation of the revelation of God's work took place.

The Word of God must then be regarded as a power by which God creates covenant history and calls individuals into covenant history. It is the creative instrument in the kingdom of God, and its incarnation is Jesus Christ, the Saviour. From this understanding we may say that the word preached on Sunday in our churches is the real Word of God. For when we preach the pure Word of God, we are instruments of this Word, which itself is the instrument of God's creative activity in our congregations. For this reason, too, it should not be said that the Word of God is *contained* in Scripture; it is not a static thing embalmed in words and alphabet but is "rather an oral preaching and living word, and a voice which rings through the whole world."[9] Thus the Word of God cannot be tied to a literal, legalistic obsession with "words" in Scripture and at the same time cannot be divorced from Scripture; again, it is not an ideology, but a living power.

A second fundamental consideration in understanding the Word of God is that it announces God's creative power and the demand of his will for our response. For Paul and Luther this meant that the Word consisted of Law and Gospel, a clear distinction which must never be confused when man considers God's work of redemption. In Luther's words,

> the law commands and demands from us, what we must do; it is directed solely toward our doing, and exists in order to demand, for God says through the law, do this, stop that, this I will have from you. The Gospel, however, does not preach what we shall or shall not do, it demands nothing from us; it rather turns, doing

9 Luther *WA*, 12: 259 (Epistel Sanct Petri gepredigt und ausgelegt); it is the *euangelion* which is specifically referred to here.

the contrary, and does not say, do this, do that, but rather tells us only to open our arms and receive, and says: See, O man, what God has done for you. . . .[10]

"What God has done for man" is the creative and saving activity; this is his gracious and salutary Word to man. In this man has no initiating role, as is indicated already by the fact that God's activity is *creative;* it is exclusively through this activity that man is saved from eternal death. "What God says he will have from man" is a part of the same Word and is inseparably associated with the saving work, but by no means is it a part of his saving work; it is rather that which invites the response of man to God's saving work.

II. Word of God in the Old Testament

In the Old Testament the Word of God is the power of creation both in nature and in history. The Word is the factor which causes events to become covenant history. When man discerns the Word of God in the Old Testament he finds revealed both the creative work of God, which transforms men and events into components of meaningful covenant history, and God's demand, the fulfillment of which relates man's activity to covenant history. At this place one discovers the point of contact between oneself in the twentieth century and the Old Testament believer, for both are objects of this creative work and this demand. Unless this relationship between God's creative Word and covenant history is understood, the Old Testament remains to us a closed book and we are unable to see our own relationship to the Old Testament.

In the Old Testament one learns what the creative word and work of God have done and also what they can do. In the early *Credo,* recited when the first-fruits were brought as offerings to God, the Israelite recalled both his history and the ever-present benefits of God's work (Deut. 26:5-10a):

A Syrian ready to perish was my father; and he went down into Egypt, and sojourned there, few in number; and he became there a nation, great, mighty, and populous. And the Egyptians dealt ill with us, and afflicted us, and laid upon us hard bondage: and we cried unto Yahweh, the God of our fathers, and Yahweh heard our voice, and saw our affliction, and our toil, and our oppression; and Yahweh brought us forth out of Egypt with a mighty hand, and with an out-

10 *WA,* 16: 366 f. (Ein Unterrichtung wie sich die Christen ynn Mose sollen schicken—a sermon, Aug. 27, 1525).

stretched arm, and with great terribleness, and with signs, and with wonders; and he hath brought us unto this place, and hath given us this land, a land flowing with milk and honey. And now, behold, I have brought the first of the fruit of the ground, which thou, Yahweh, hath given me.

In another place the Deuteronomist reflects upon God's creative work in Israel (Deut. 7:7-9):

Not because ye were more in number than any people did Yahweh set his love upon you, or choose you; for ye were the fewest of all peoples: but because Yahweh loveth you, and because he would keep the oath which he sware unto your fathers, hath Yahweh brought you out with a mighty hand, and redeemed you out of the house of bondage, from the hand of Pharaoh king of Egypt. Know therefore that Yahweh thy God, he is God, the faithful God, who keepeth covenant and steadfast love with them that love him and keep his commandments to a thousand generations.

Again, the Deuteronomist speaks of the word of God in its other aspect, that of demand (Deut. 6:4-6):

Hear, O Israel, Yahweh our God is one Yahweh! And thou shalt love Yahweh thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart. . . .

The legislators associated their work with the saving and creative work of God in history, which had transformed ordinary events into covenant history, or history with divine import and meaning. In the Holiness Code we read (Lev. 22:31-33; cf. Num. 15:41):

Therefore shall ye keep my commandments, and ye shall do them: I am Yahweh. And ye shall not profane my holy name; but I will be hallowed among the children of Israel: I am Yahweh who halloweth you; who brought you out of the land of Egypt, to be your God: I am Yahweh.

It becomes a theme of the prophets (cf. Hos. 11:1): "When Israel was a child, then I loved him, and I called my son out of Egypt." The Psalmists never tired of recounting the glorious work of God in delivering his people and the wonders of his creation.

In the view of the Old Testament itself, the wonder of existence was not just the fact that God had spoken to Israel but that he spoke with a power which actually created his nation. "And the word of Yahweh came to Jeremiah saying" meant just this: God has spoken his powerful word and has indicated his will. "The lion hath roared;

who will not fear? The Lord Yahweh hath spoken; who will not prophesy?" said the prophet Amos (Amos 3:8).

Our apprehending the Old Testament as the Word of God can do no less than to attempt to evaluate its message with the same reverence and appreciation as the Old Testament prophets and writers. The Word of God is a message of power, revealing and expressing his will for all mankind. The Old Testament is not a lifeless account of historical facts which man has only to acknowledge as correct in order to satisfy God; one may read equally reliable records of Hebrew political history in Mesopotamian annals. The Old Testament is rather a message which primarily speaks to man of, and with, the power of God who is capable of re-creating human lives and human history. It is not a power different or dissociated from that of the New Testament, for Christ is himself the incarnation of this Word; therefore, since the incarnation the Old Testament cannot be separated from the New, nor used alone, because the identity of the Word has been revealed to man and has been fulfilled. The Old Testament is, instead, important and essential in reflecting the earlier manifestations of the Word of God and in providing the historical continuity for our understanding of God's work. For us who have the message of God in the New Testament, the Word of God in the Old Testament contributes continuity to our view of the Word in its totality, and it becomes more meaningful as we see the fulfillment of this Word, "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill" (Matt. 5:17).

Therefore, our attitude toward the Old Testament must be neither an attempt at uprooting or ignoring it historically nor an attempt to show it to be a cache of dogmatic concepts and statements. Both of these uses actually objectivize the Old Testament, removing the seeker from the reach of its message and from the understanding of its Word because he is so busy addressing it with his own ideas that he does not hear what it has to say.

Besides appreciating the Old Testament Word because it is the power of God, proper understanding and hermeneutics must take into account the basic issue of cultural distance. In the Old Testament, covenant history is traced through the events of human history, and the Word of God, out of the conditional factors of a specific time and space, speaks to us of the saving work and the demand of God in his covenant, both of which exceed the momentary limitations of time and

space. Whether the word *'almah* in Isa. 7 means a virgin or a young woman is primarily a linguistic, and to some extent an historical, issue. But whether or not Isaiah was sure that God would save his people, that a remnant would return, and that the sinful nation would be reconciled to God by the saving work of God—these are for us theological issues and lie at the heart of the message of the Word of God. It was not the letter of the prophet which was fulfilled in the coming of Christ, but the saving work of God and his mighty Word. It is an historical matter, bound up in the conditions of time and space, that Israel was exhorted to obey laws such as "an eye for an eye, and a tooth for a tooth," or "six years thou shalt sow thy land, and shalt gather in the increase thereof: but the seventh year thou shalt let it rest and lie fallow. . . ." That Old Testament man was presented opportunities for treating fairly his fellow man and for respecting nature because they belonged to God and because such response was related to his attitude toward God, and that the covenant relationship itself placed him under the demand of God, are theological issues in covenant history which affect everyone. The teachings that such social morality was always regarded as being in answer to God's call, and that obedience was never to be for human manipulation or bargaining with God, are permanently relevant theological distinctions.

But also, and finally, a consideration of the Word of God in the Old Testament must recognize that the entire Old Testament is the Word of God, not just those parts which may be deemed appropriate or acceptable by an arbitrary historical judgment. As a whole it exerts this creative power, not just those parts which may strike individual fancy or momentary susceptivity. This power is by no means diminished through the interpretation of Scripture with the aid of the most advanced tools of historical and literary research; rather, if the tools are applied carefully and justly, this creative power of Scripture is freed from certain impediments and distractions. For this power, even its incarnation in the person of Jesus Christ, is active under the limitations of time and space in so far as it is relayed through human instruments and is effective upon mortal man. Luther had this in mind when he said:

> One must deal circumspectly with the Scripture. The word occurs now in various ways from the beginning; one must not only consider whether it be God's word, whether God has spoken it, but rather much more to whom it be spoken, whether it confronts you or someone else. These are as different as summer and winter.

God has spoken much to David, commanded him to do this and that; but it does not concern me, it is also not spoken to me. . . . The word in the Scripture is twofold. One does not concern me and does not confront me. The other confronts me, and on that which concerns me I may boldly dare to rest as if on a strong rock. If it does not concern me, then I must remain silent. . . .[11]

According to Luther, those passages which do not confront a particular individual with this power (as, for example, certain passages in Leviticus) are or were in context the Word of God to someone and dare not fall prey to the whim of individual views or of temporary criticism. We, then, find it all the more important to employ our keenest critical efforts in honestly attempting to discover the factors in time, culture, and textual variation through which the Word of God was transmitted in order that we may discern what is spoken to us and at the same time may avoid nonsense in our exegesis. Yet no individual can conclude what *parts* of the Old Testament are the Word of God; *all* of it conveys the message of God's saving work and the covenant demand, and all of it exerts the power of God for mankind, which power and message are his Word.

III. The Old Testament as the Word of God

One point remains to be discussed, How shall the Old Testament be understood as the Word of God. In other words, what does the Old Testament as the Word of God mean to me, and what does it have to say to me?

The Old Testament especially is difficult to understand because of the fact that Scripture has two natures. Clearly it is a human document, written by men and recounting events in human history. But is is also the Word of God, the message of his creative activity and the medium of transmission for his activity. A danger in interpretation arises when one, in looking at the individual evidences of literature and human history, assumes that simply as evidences of literature and human history they are the Word of God. In such case one loses sight of the creative activity and the power resident in the Word. When the divine confronts the human in history, difficulties of understanding on the part of the human may be expected to result. It should not be alarming that there are incidents in the Old Testament which modern man has difficulty in reconciling with his current notions of social respectability or

11 *WA*, 16: 384 f.

cultural behavior. Indeed, there are places which the cynic may hold up as examples of incongruity. Admittedly there are passages before which twentieth century man stands perplexed. How shall one explain the slaying by the plague of twenty-four thousand because a Midianitish woman was brought into the congregation of Hebrews in the desert? How shall the brutality of Jehu or Elijah in slaying the priests of Baal be interpreted under the Fifth Commandment? How shall the action of Samuel in hewing Agag in pieces before Yahweh in Gilgal be excused? We must admit that much of this narrative reflects a crude and barbarous age. At this point the Old Testament must be understood first of all in the light of its times; covenant history occurred in and was transmitted through the history of contemporary events. As a narrative account, the Old Testament is faithful to the realities of human history and ancient civilization. Second, the Old Testament conveys the information of life as it is really lived under the covenant; the stories are not embalmed in piosity. Third, the message of the Old Testament is bound up in and conveyed through the conditional factors of time and space. For these reasons a study of the Old Testament must involve a thorough pursuit of the historical context in order that covenant history may be understood in its *Sitz im Leben*. For these reasons the understanding of the Old Testament must proceed from a solid understanding of the Word of God. Within the Old Testament one may find examples of all the sins and shortcomings of humanity illustrated in the lives of religious heroes. As these sins are related in their own context to man's deficiency in obeying the mandates of the covenant, and as they address the reader's own deficiency, they are the Word of God as law and demand. Ordinances, statements, and incidents which at first glance may seem inexplicable or incongruous must be observed and interpreted as they are related in the context by the Old Testament author himself to be evidence of God's saving work and creative activity in Israel or as his demand for his covenant people. When the conclusions speak to our own situations, then we are addressed by God's Word of power. When the relevance of a passage is lost, we must withhold judgment.

For the Christian, the saving, creative work and the demand of God are fulfilled in Christ;[12] to him, therefore, one's reflections on these aspects of the Word of God must be constantly related. The Old Testa-

12 Cf. W. Eichrodt, *Theologie des Alten Testaments*, 2nd ed., Vol. II (Berlin, 1948), pp. 37 f.

ment is not all law and is not the account of a foreign and strange relationship of demand and obedience. It is not the antithesis to the New Testament. But when Christ is denied, the saving, creative work of God is denied and the Old Testament becomes indeed all law and demand. For the Christian, the saving work of God in the Old Testament has clear meaning and relevance and has actually been historically fulfilled because the Christian himself stands in this line. Without and apart from Christ, God's saving work is denied and circumvented and the whole point of the Old Testament is lost. In other words, the final consideration in this discussion is that only with the "eyes of faith"[13] does man recognize the Word of God and feel himself addressed by God's creating activity. Only from the standpoint of being called into the covenant relationship does man know and feel the power of God. "For the word of the cross is foolishness to them that perish, but to us who are saved it is the *power* of God," writes Paul (I Cor. 1:18). "But if our *euaggelion* is veiled, it is veiled in them that perish," he says in another place (II Cor. 4:3). The Old Testament, as part of the complete revelation of God, is the Word of God; as the Word of God it speaks of and exerts the power of creation, and it re-creates human lives in relating them to covenant history. The Old Testament is the Word of God, whether or not unbelievers perceive it. But only to those who are saved does it seem to be this power of God.

With this understanding of the Word of God in the Old Testament and of the Old Testament as the Word of God, it may be read with confidence and real profit. For when one discerns the Word of God as creative power, is ready to be confronted and filled by this power of God, rightly appraises the relationship of the saving work to God's demand, understands the relationship of covenant history and of God's saving work and demand to man and the world, and in the incarnation acknowledges Christ as Saviour and Lord, then one may read the Old Testament as revelation not only to the Hebrews of that far-off day but also to oneself. With this appreciation of the Word of God the Old Testament receives its proper place in that *euaggelion* of which Paul said, "for it is the *power* of God unto salvation to every one that believeth . . ." (Rom. 1:16). Then the Old Testament speaks to us not as words but as the Word of God.

13 Cf. P. S. Minear, *Eyes of Faith* (Philadelphia, 1946).

What Is Peace of Mind?

By G. R. Webber

ALTHOUGH the Hebrew and Greek words for peace are few, these are found with some little frequency in both Testaments. There are five varieties of peace. First, there is the peace which signifies absence of war. Second, there is a condition of quietness within a nation or community that is called peace. Third is absence of noise, confusion, or disturbance. Fourth, there is harmony among persons within an organization. Finally, there is an inward calm within an individual which we hear much of in our times and which is known as "peace of mind," a state in which the individual is relaxed, happy, contented.

From this consideration it is clear that most biblical references to peace do not pertain to individuals but to nations, communities, families, congregations. Those today who search for peace of mind desire a prize which was offered rather by the Greek philosophers.

The fact that individuals must ask for direction and information in their quest for peace of mind indicates that it is not a gift about which a great deal is known. There is an air of mystery about it. Citizens do not phone the information desk of a newspaper office to inquire where food is bought, nor do they consult a librarian for information about where to buy fuel. But they do consult librarians, pastors, psychologists, psychiatrists, one or all, on how to find peace of mind. If none of these sources satisfies, they may consult a citizen who appears to possess poise, equanimity, tranquility, composure.

Another source of information is to be found in magazines on newsstands. From slicks to pulps the ten steps to peace of mind are ubiquitous. Boiled down to a sentence, much of the advice says, "Learn to live with yourself, others, your job." A great deal of good collateral advice is found in these articles. We should not wish to deny anyone some of the good points that the articles provide. There are certain tensions present in the individual which we would relieve him of as we would help pull him out of a ditch. As we would not deny bread to a hungry child, so would we not withhold relief from fears, worries, anxieties. However, this charity ought not to be administered with the impression that it is a major objective of the church.

We refer to collateral and secular tensions. Those who ask for assistance have no benefit of the courses in psychology which make such matters plain. It is well that the counselor explain physical tensions arising from unperformed duties to the organism, such as hunger, thirst, comfort, sex. The emotions take a hand,

urging the individual to act for his physical well-being. The tensions that are on a higher level apparently have roots in the lower. But tensions and worries and fears are indications that activity toward one's good is at a standstill.

In the *Rhetorica* (I, 1361a, Jebb) Aristotle lists ten sources of happiness: good birth, good family, good reputation, wealth, honor, health, happy old age, friendship, fortune, virtue. Additions might well be made to the list, but it will serve the present purpose. Given each of these foundations, an individual should be happy, but in the measure that he fails to attain one or all these ends, he is unhappy. In consequence his negative emotions are active. As the little school girl in the old song, "I don't care what Teacher says, I can't do this sum."

The human is a creature of need and need satisfaction. Above need of food, water, clothing, shelter, there is need of a sense of self-realization in social life, such as a secure social status and a sense of being desired, of successful human relationships. There are above these the need of educational and esthetic satisfactions, and religious equilibrium. The child Jesus increased in stature, wisdom, and favor with God and men.

A chief cause of inward disturbance is therefore a condition of arrested effort toward the ends which gratify the soul. It is of course obvious that all failures are not one's own dereliction. There are persons who do not and do not intend to love Dr. Fell. In such a case we seek satisfactions in other company. But most of our disturbances have a source within our own slothfulness. We reap what we sow. It may be charity to offer advice that will work a temporary cure for the enemy and avenger, but the soundest advice must afford a long-range program of self-realization in revealed ends.

It becomes obvious that the authors of the Bible are not interested in a do-it-yourself peace of mind offered in kit form for the gratification of the individual. The contentious, censorious, vindictive individual who seeks escape from the harvest he has sown will find no such escape. Let the unrighteous man forsake his way and the evil man his thoughts, and let him return to our God for pardon. The pulp essay on the newsstand, so far as a permanent cure may be considered, offers little more than an opiate.

"My peace I give unto you, but not as the world gives." Here peace *(eirene)* is the peace of concord, unity. This word is used in the New Testament almost exclusively to express peace. It expresses the peace brought by the angels at the birth of the Christ. It is the peace promised in the upper room, the peace of benediction, and the quiet and peaceable life of godliness.

The term in Rom. 5:1 may be applied to personal peace. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." A benediction heard in our times, Rom. 15:13, may be applied to the individual: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

The kind of peace which many seek today is not like that offered in either of these sayings. The popular concept of peace of mind is more a matter of the tranquility and equanimity promoted by the Greek philosophers. But even they did not offer their prize to all who seek it. The humanist and the eudaemonist set up requirements to be met. It does not appear to the biblical authors that they have an obligation to pacify the unregenerate heart with a temporal vine-and-fig-tree calm *(ataraxia)*.

Let one not assert before one's congregation that there is no such thing as tranquility. Too many in the pews know unchurched persons who have their innings of relaxation. To make a verifiable and effective statement, we should state that periods of calm enjoyed by the unregenerate are on the surface of reality; they belong to the realm of temporal blessings and are not long-term investments. They remind one of resting shoulders and arms after carrying a heavy burden.

We do not doubt that the inspirational writer and the pulp essayist are able to advise their readers in a do-it-yourself program of temporal relief. We have seen it done. Anxieties are reduceable without benefit of clergy. Worries in temporal affairs arise from lack of confidence, and counselors are able to afford a fresh appraisal and hope, and often a solution of the problem. The human would hardly be endowed with reason if it were not useful. Fears have definite objects and are accompanied by a sense of personal defeat. The objects are often dissolved by comforting advice.

It harms the clergy none to spend an hour a week with the psychologist and psychiatrist in the public library's magazine section. But to make temporal ministrations his sermon theme is comparable to a surgeon's spending his time removing splinters and cinders. He was trained for major surgery in hospitals. The clergy were trained to present the peace that flows from faith in justification.

It is noticeable that on boarding a bus a small boy begins at once to lower his window in cold weather or raise it in hot weather. He is in the period of self-consciousness that attends to creature comfort. This concern continues into maturity and includes carefulness for his mental comfort. For such persons a considerable part of the Sermon on the Mount was preached. For these comforts the worldling is anxious. But is not life more than meat and the body than raiment?

Do not be careful and frustrated about anything, Paul gives the Philippians counsel in Phil. 4:6, "Let your requests be made before God with thanksgiving." That is, be aware of your many credits as you talk with God about the red side. "The peace of God that passes understanding shall keep your hearts and minds through Christ Jesus." For the abiding presence of the God of peace, let your mind dwell on such things as are honest, just, pure, lovely, of good report. Paul has learned in whatever state he finds himself therewith to be content. He has learned how to abound and how to suffer lack.

Because the world is with him late and soon, and because it teaches the natural

man to be careful for his comforts, he magnifies the importance of such matters as old-age security. The wallflower broods and droops at the frequent thought of his failure to be a social success, believing popularity to be a golden virtue. Such persons lack a sense of value proportion. They regard as valuable whatever they most desire. We shall not say that an individual should close both eyes to savings and depend on a public dole, nor that he ought not to cultivate the graces which afford social desirability. But the individual was not created merely to be happy. His first claim is not on his enjoyments. Rather let him meditate on such things as are honest, just, pure, lovely, of good report. Let him aim at the daily new birth and hope in the resurrection as his means of relieving anxiety neuroses.

For social success let him meditate on Paul's words in I Cor. 13. *Caritas,* from the adjective *carus,* dear, is the more perfect source of social living. It does not envy, does not vaunt itself, is not puffed up, does not behave itself unseemly, seeks not its own, is not easily provoked, suspects no evil, rejoices not in iniquity. Stated more positively, *caritas* believes all things, bears all things, hopes all things, endures all things, and never fails. By this plan the individual is loved, attaining that for which we all reach but too often grope. To realize the importance of this plan of living we have but to recall that love fulfills the law.

There is little that one may do about what Aristotle called the "compulsions" of life. We are not here on our own option. We have nothing to say about how we are equipped with a set of instincts for self-preservation and comfort, for maintaining and perpetuating the species, along with drives, emotions, motives, satisfactions. We dare not defy instinct nor act contrary to the higher drives. But perversely we do just such foolish acts, or if not so perverse, we go about living as apprentice boys learning how to operate a machine. We then ask for peace of mind.

The peace of mind which the natural man craves arises in the main, in secular matters, from fulfilling the good ends demanded by the organism and friendly relationships. It is just inside the kingdom of the positive. It is not far enough inside to afford the soul its deeper satisfactions. The child Jesus attained it by wisdom and a healthy body, but we are told that he increased in the favor of God.

We need to remember that anxiety is a type of mental illness answering to our feeling of a physical down-beat with no definite cause. In the morning we arise a little tired and cross, wishing that we felt sharp. The victim of anxiety imagines one threat to his well-being and then another. Worry is more definite in its cause; there is a problem that I cannot solve. Fear is yet more definite, with permanent objects. For such persons we do not argue that ours is the best possible of all worlds, and yet the victim requires a comfort not remote from that idealization. A physician made the statement that he does not become pessimistic about the nature of things for the reason that he knows that pathological bacteria cannot survive in sunlight, pure air, and healthy living tissue. Evil is not therefore inherent in the nature of things. Those who were indoctrinated in childhood into

the persuasion that a God of good will created the world, and who after confirmation give this doctrine the everlasting yea of the soul, have a remedy for their anxieties and fears.

"Be ye perfect" *(telos)*—that is, ended, complete—as your Father in heaven. Think in terms of completing good ends rather than in terms of escape from embarrassment at not completing them.

Once known to the writer was a young teacher fresh from education majors in a university. He had a stack of notebooks taken from tthe lectures of the mighty. One fat notebook afforded all that he needed to know about discipline, and anybody who knew the contents was *ipso facto* a disciplinarian of first magnitude. The youth was ready to resign at the end of the first week. A class of half-grown boys knew as much about cutting up as he knew about order. A veteran pedagogue on the staff called him aside. "You went about teaching backward," he advised, "you gave priority to discipline, you should have given that to subject matter. Now try entering your classroom as though you had come to teach a lesson." The advice sounded stuffy, but the youth tried it and at once noticed the difference.

The Old Testament writers were not against a temporal peace of mind, but they did not write as though such were their object. *Shalom* gives the impression of a combined social and spiritual welfare. By attaining the higher, the lower comes of itself in generous measure. Isaiah's prince of peace was not one who was obligated to the individual Israelite in the matter of any Utopia in the here and now, but the nation would enjoy such equilibrium. All nations would be brought together in a kingdom of righteousness. We cannot affirm that New Testament writers are opposed to an individual's peace of mind, but such is far from any major objective. It is important that the individual seek first his restoration and reconciliation, that the program of the church be before him at all times, that he love his fellow man as himself, and hope in the resurrection believing in life eternal. From such anchoring many of one's anxieties are relieved.

A Psychiatric or Prophetic Gospel?

By William E. Hulme

CONTEMPORARY American Christendom is characterized by a strong psychological or even psychiatrical emphasis. This is witnessed by the rapid rise of clinical pastoral education, by the increased interest in spiritual healing, and by the abundance of religious publications that attempt to utilize psychological insights. A generation ago it was the prophetic emphasis on social justice that held sway in religious circles. For this reason the current psychiatric expression of the Christian message is viewed by some as something apart from the prophetic witness of the church.

In any change of emphasis misunderstandings are bound to arise. In what could be a modern variation of the old conflict between the personal and the social Gospel, the cleavage between the psychiatric and the prophetic in the Christian message is not only unnecessary but is impoverishing to both. It is the age-old problem of confusing a limited area with the whole. When the proponents of any school of thought become infatuated with their own special emphasis they not only encourage a reaction which is equally unbalanced, but they distort their own message.

I

The distortion of the psychiatric emphasis of the Christian message is a superficial expression of the Augustinian position that the chief end of man is to enjoy God. Where Augustine thought of using love for one's neighbor to contribute toward enjoyment of God, the "psychiatric gospel" tends to use God to contribute to man's enjoyment. We find this emphasis all the way from book club selections to newspaper syndicates. In a typical letter to a well-known newspaper counselor, the questioner admitted that his recourse to psychiatry had merely uncovered the cause of his problem and that he had reached the conclusion that only identification with God and his purpose could cure him. How, then, to acquire this faith?

We need God to solve our problems. "Why not try God?" While this has always been a factor in religious thinking—and in some sense a justifiable factor—in our day it has led to an instrumentalism that has all but crowded out the call to the kingdom. It is our use of God rather than his use of us; our call to him rather than our response to his call to us. Shorn of its spiritual cast the psychiatric distortion of the Christian message is an appeal to the avoidance of pain, psychical

and even physical. We are intent upon preventing ulcers, eliminating hypertension, and achieving an enviable poise and serenity, as the physical culturist would be intent upon developing an admirable physique or a coat of tan. The goal of Christian striving is neither peace of mind, soul, or spirit, nor fitting into the group, nor even achieving a happy home. It goes beyond all such goals (even to their abandonment if necessary) to the compulsion of being crucified with Christ and unto the world. The chief good is not the enjoyment of God (as proposed by Augustine) or any of his graces (as inferred by his psychiatric counterpart) but love for our neighbor (as maintained by St. Paul).

In all of our emphasis on the value of adjustment something needs to be said for maladjustment. The Protestant heritage owes much to a Reformer who refused to adjust to his society. Something also needs to be said for disintegration. America owes much of its greatness to a man like Lincoln whose sieges of melancholia were periods of intense suffering and anguish. Obviously at such times he was in a state of mental disintegration caused by an underlying anxiety, and perhaps also an unresolved guilt. Yet suffering such as this probably contributed to his greatness. There may even be a few things that can be said for ulcers.

II

The psychiatric influence in religion is essentially a scientific approach. Behind the Christian formulations are the data from the clinical laboratories of the sciences of human nature. The approach is one of analysis for the purpose of understanding and release. Science and objectivity go together. Yet religion is a highly subjective thing. It involves the total being in a total experience. If the analyzer is a Christian, he cannot be scientifically objective, and if he is not a Christian, he cannot understand his subject.

Obviously the danger lies in not knowing where science ends and religion begins. The psychology of religion is one thing; religion is another. Religious psychology must not be confused with religious experience, Otherwise the dynamic of the divine-human relationship will be analyzed into impotency.

A sign that this has already taken place to some extent is the tragic demise of the role of suppression in Christian living. Because of what we have learned from the laboratory or the counseling room, we have become filled with abhorrence of repression and have too often failed to distinguish between a repression compelled by fear and the need for escape and a suppression born out of courage and conviction. There is a subtle but definite tendency to suspect those who sublimate their physical drives or suppress their undesirable impulses as escapists and rationalizers. We look askance at one who throws his inkwell at the devil in favor of one who adjusts himself both to the inkwell and the devil.

In so doing we are more concerned about the emotional dynamics involved than we are about the ethical and theological questions that could be raised. In-

stead of using these psychological insights for a more penetrating understanding of Christian theology and ethical principles, we are using it to supersede theology, or at least as a practical substitute for theology.

III

On the other hand, the prophetic emphasis on the critical approach and the necessity of protest often fails to discern between the *apostle of discord* and the *prophet of the Lord*. Being negative and being critical are more likely to be the projection of an individual's dissatisfaction with himself than the expression of prophetic insight. Christianity is easily exploited to give sanction to conservative or liberal—or even reactionary and radical—interpretations of economic or social mores when each may have its orientation more in a twisted personality structure than in a religious conviction. The rebel and the reactionary may be moved by a similar projection of emotional disturbance.

The "prophetic gospel" too often overlooks the mechanics of compensation that may subconsciously motivate the "prophet." The conservative's attack upon the liberal and the liberal's attack upon social evil may be a symptom of a deficiency in the individual's spiritual life as much as an expression of his inner strength. When a religionist finds himself blocked in his relationship to God he may try to make up for his lack by emphasizing the external issues of religion. He may become a legalist and seek his security in a set of rules. He may develop a fetish over liturgical procedure. Or he may become a passionate exponent of social justice.

The wisdom that is essential for the prophet's task is dependent upon his self-understanding and his emotional maturity. It has been pointed out that church people are often characterized by strong convictions about little things. To be able to evaluate the present in terms of the future, to discern the minor from the major, to know the essential from the desirable, and to perceive the spirit as well as the word, are qualities that safeguard the prophetic emphasis from distortion. Examples of the indiscreet who travel to the right and to the left in response to the Antichrist in messianic clothing are evidences that the prophetic role of the church is in need of help.

IV

Since it is the cleavage between the psychiatric and the prophetic emphases of the proclamation of the Christian message that exposes both in their own abuse, their working together would have a corrective influence on each. The prophetic would give to the psychiatric its Christian structure in terms of larger goals and wider purpose. The psychiatric would give to the prophetic the means for the clarification of its motives.

The Christian calling to courageous criticism and heroic protest that is as-

sociated with the prophetic witness is inseparable from the Christian ethic of disinterested love for the neighbor. The psychiatric emphasis contributes to the recognition and reduction of the ego-center that operates in opposition to this love. As a practical means of utilizing the resources of the Christian faith for the release of destructive emotions and for the growth of maturity in judgment, it prepares the spirit for its prophetic role. "The Lord hath spoken, who can but prophesy?" This is the compulsion that produces the "true prophet." But how to know the voice of the Lord from projections of our anxieties, our guilts, and our resentments? Here is where the analytical processes of psychology and counseling produce a self-understanding that clears the way for the direction of God.

Neither sincerity of spirit, nor brilliance of mind, nor tenacity of conviction is the ultimate test for the prophetic witness. Everybody who has a message may be loyal to what he has convinced himself is God's purpose for his church, the nation, and human welfare. But his perception of this purpose may be warped by the twists in his own personality or the culture that has fashioned it. The processes of rationalization and self-deception go as deep as the ego-center which directs them, and nobody is spared from their influence. But there is power in the Christian experience to disperse these deceptive tendencies. The purpose of the psychiatric emphasis of the Gospel is to facilitate this experience and its effect. The stimulus to speak for God then comes from the experience of God's own visitation.

The prophetic witness needs the psychiatric emphasis for its own chastening. The psychiatric emphasis needs the prophetic witness as the goal to give it direction. Rather than a "psychiatric gospel" or a "prophetic gospel," we need a partnership of the psychiatric and the prophetic for the proclamation of the one Gospel.

The Interrelation of Faith and Reason

By C. J. Curtis

FAITH and reason are in right relation only when they are interrelated, mutually corrective, and standing in tension. Reason is based on pre-suppositions or items of faith from which it cannot free itself. Without faith, reason loses its foundation, life, and motivation. At the same time tenable faith must always be interpreted and stated rationally. Faith and reason depend on each other and must be interrelated at all times.

Faith may be defined as the act of giving oneself in trust, confidence, humility, and hope to what is most basic, ultimate, and necessary to man's life and fulfillment, even though this means committing oneself beyond the exact degree of assurance warranted by scientific or rational proofs. This act of faith issues in doctrines which can be termed "the faith." "The faith" refers to the intellectual side of faith. It is a set of specific Christian doctrines and basic affirmations or presuppositions by which one lives.

Reason may be defined as a process of description, generalization, and systematization. The reasoning process involves the testing of all statements in terms of the criteria of adequacy, applicability, consistency, and coherence. Reason refers usually to the clearer and more manageable elements in our experience.

Faith is prior to reason, though this priority is not absolute. Man's reasoning is based on certain presuppositions which are matters of faith. Examples of this are faith in an actual world to which we trust our ideas, and faith in the reality of other minds similar to our own. Whitehead points out that faith in the regularity of nature, or that there is an order in things, is the great presupposition which supplies the basis of modern science and is the foundation of the highly technical civilization of the Western world. This faith in the uniformity of nature grips man prior to any rational demonstration and holds man even though it is not proved as certain in a conclusive sense. There is a tendency toward uniformity in nature, and it appears that a particular cause regularly produces a particular effect.

However, Hume's criticism still haunts us, and we hold the cause-effect relationship ultimately as presupposition. The point that I am illustrating here is that reason is dependent on presuppositions of faith which are rooted deep in the human organism and ultimately elude exhaustive rational demonstration. Thus reason cannot hold faith to be irrelevant, invalid, or unnecessary. In this sense faith is a primitive condition and needs no justification. However, faith may be misplaced or inadequate. The way to prevent misplacing faith or clinging to an incorrect

faith is to allow reason to function in a critical and normative way, testing, clarifying, correcting, and redirecting faith.

This leads us to affirm that reason is prior to faith. Reason is the condition without which faith is impossible. To some degree conception precedes and determines our perception. Reason is prior to faith in the sense that only a rational human being can have the experience of faith and intelligibly articulate the meaning and truth of this experience. Without rational tests man is the victim of confusion and chaos. Reason functions to save man from blind, fallacious, arbitrary, and contradictory faiths. We must discriminate between faiths. This is done on the basis of reason with its insistence on criteria or norms of adequacy, applicability, consistency, and coherence. The claim that man should not choose and judge faith in terms of rational, conscious discrimination leads to the position of holding a faith merely because one is accidentally born into the faith or has arbitrarily or even blindly chosen it. Faith is a source of doctrine, but it cannot be its own sole judge of the correctness of its doctrine at the same time. In this sense faith is not exclusively self-validating. There are no isolated meanings in human experience, including religious experience. That faith is most true which is judged so by reason. Reason can err. Thus faith must not be discounted or ruled out by wrong reason.

Though faith and reason are interrelated and interdependent, each has distinct functions. Faith is broader and deeper than reason in its function, for it precedes as well as reaches beyond the cognitive. This functioning of faith, as different from and more inclusive than reason, is analogous to the way in which poetry and art include aspects of reality which scientific formulae or mathematical tables do not. Faith includes and is sensitive to wide ranges of data, while reason tends to be more exclusive and less sensitive to more subtle data. There are profound human experiences which are available only to the person who opens himself, commits himself, and gives himself in faith. Faith is an attitude of receptivity to the depths and richness of life which provides the content as well as the corrective of our rational schemes. Faith is appreciative, aware, and aspiring. Faith provides an escape from the impoverishment which results from tedious efficiency, perfect adaptation, and frigidly precise cognition.

The relation between faith as experience and faith as doctrine is analogous to the distinction between perception and conception. Perception is defined as immediate apprehension. Conception is the process of forming ideas. Just as conception follows perception, so doctrine (as "the faith") follows faith (as experience). Faith as experience precedes "the faith." On the other hand, "the faith" as given may become a part of our experience. Thus conception precedes and conditions our perception.

Percepts can never be completely conceptualized and articulated. This is caused by dullness of intellect and inadequacy of language and communication.

This difficulty is common to knowledge whether it be scientific, artistic, or religious. There is no warrant for limiting this problem merely to the religious area, though the problem is especially subtle and acute here.

The task of reason is to provide norms by which the various claims of faith can be tested and arbitrated. These norms are adequacy, applicability, consistency, and coherence. Reason provides the criteria for determining the true from the false. Reason makes it possible to distinguish between valid faith and that which contradicts our total experience. Reason must relate "the faith" to our total experience. Reason is adaptive and efficient. Reason functions as a control and guide for faith.

Faith is beyond reason in the sense that faith as experience is never completely reducible to doctrine. Reason is beyond faith in the sense that it is rooted in experience and stands ready to check and test "the faith." Faith and reason are in a fruitful relationship when they are interdependent, mutually corrective, and stand in perennial tension.

The Lutheran Church in North America: A Bibliography, 1945-1957

By Robert C. Wiederaenders

THE bibliography which follows is intended to survey the literature about the Lutheran Church in North America which has been produced in the dozen years since the close of World War II. It is hoped that the classification will help direct inquirers quickly to the major books, articles, and doctoral dissertations, written during these years, on subjects of concern to them. The list will incidentally exhibit, or at least illustrate, the character and extent of the church's literary production.

The bibliography is not exhaustive. Omitted, for example, are the voluminous proceedings of a multitude of synods and church bodies, articles in weekly church papers, reports and house organs of boards and agencies, and all devotional, promotional and hortatory literature. The items selected are descriptive, analytical, historical. By way of illustration, textbooks in Dogmatics are not included, nor are books or articles which expound particular doctrines, but there are reports and analyses of doctrinal trends and developments, and these usually include bibliographical reference to pertinent literature. To take another example, books and articles whose purpose it is to suggest "how to preach," "how to teach," "how to evangelize," or "how to raise money to build a new church" are not included unless they contain significant historical description, but items which report trends in homiletics, evangelism, education, stewardship, church architecture, etc., are included. It is to be observed that items are listed only once, even if they can be classified under several heads. Desirable as it appeared to be, it was not possible to include a list of unpublished B.D., S.T.M., and M.A. theses which are relevant.

Most of the abbreviations employed will be self-evident. Periodicals which are cited frequently are abbreviated as follows:

ASM	American Swedish Monthly
AQ	Augustana Quarterly
BTSER	Bulletin of the Theological Seminary of the E. & R. Church
CH	Church History
CHIQ	Concordia Historical Institute Quarterly
CLSR	Chicago Lutheran Seminary Register
CTM	Concordia Theological Monthly
ELK	Evangelisch-Lutherische Kirchenzeitung (Berlin)

IJHP	Iowa Journal of History and Politics
JISHS	Journal of the Illinois State Historical Society
LCQ	Lutheran Church Quarterly
LO	Lutheran Observer
LQ	Lutheran Quarterly
LWR	Lutheran World Review
NYGBR	New York Genealogical and Biographical Review
SCHM	South Carolina Historical and Genealogical Magazine
WMH	Wisconsin Magazine of History
WSQ	Wartburg Seminary Quarterly

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Life and Thought in World Lutheranism

Rejection of Sacrifice of Mass in Norway

The ecclesiastical atmosphere in Norway is highly charged. As a result Norwegian theology tends to be controversial, but Carl Fredrik Wislöff's study on the Lord's Supper and the Mass in Luther's theology (Oslo, 1957, 216 pages) is not a polemic. It is a thorough, comprehensive, and objective piece of work, covering the subject indicated as well as related areas, such as Luther's doctrine of the atonement (a debated point) and Catholic theology of the Mass, including Thomas Aquinas as well as modern Catholic theology. The book throws interesting sidelights on current Catholic mystical theology and on recent Catholic efforts to make the Mass a communion instead of an individual transaction. The author is the leader of the practical theological seminary of the independent faculty, Oslo. Emphasis on Luther's teaching on the primacy of the Word and on his repeated denial of the sacrificial character of the Mass indicates that deemphasis of the Word and stress on the sacrament, as well as efforts to reintroduce into Protestantism the sacrificial idea in connection with the Lord's Supper, are afflicting certain elements in Norway as well as America.

According to Luther, the Mass consists of two parts: (1) the external Word of God, (2) the sacrament itself, or the bread and the wine. But it is the Word which makes the sacrament a sacrament or a gift from God. To Luther it is the words of institution, not the distribution formula as in Catholic theology. The words of institution are the Gospel, for they contain the promise, "given and shed for you for the remission of sins," which is in fact the *"summa et compendium evangelii."* Therefore, according to Luther, faith is the only essential preparation for a worthy reception of the sacrament. Hence the words of institution must be read clearly and loudly to the congregation—not mumbled, as was the custom. In fact, Luther wanted the altars rebuilt so that he could face the congregation. For, as he said, men can be saved without the sacrament, but they cannot be saved without the Gospel. Furthermore, he said that the Word deserves the greater honor because God comes closer to us in the Word than Christ does in the Lord's Supper. The Mass, according to Luther, has the Word as its center.

Futhermore, the Mass is a remembrance. As an act it may awaken pious thoughts; but pious thoughts do not constitute a remembrance, according to Luther. Remembrance requires a public proclamation—preaching. Not only the facts of salvation need to be recalled, but also their "correct, authorized, and apostolic interpretation." Remembrance requires a public proclamation. There should be no celebration of the Lord's Supper without preaching, according to Luther.

This is the subject Luther devotes most attention to; it involves Luther's chief objection to the Mass. It was not till 1526, when objection to it arose, that Luther really devoted his attention to the real presence. The result was that Lutheran theology of the Lord's Supper revolved around the real presence and transubstantiation; and the sacrificial idea was forgotten until quite recently it again became a subject of primary theological importance. It is to this subject that this book is principally devoted.

The Lord's Supper as a sacrifice was to Luther the real abomination and blasphemy of the Catholic service. It was an abomination because a sacrifice presupposes that God is angry and has to be placated by our gifts. It was an abomination because God is already gracious through the sacrifice of his Son. It was a blasphemy because, according to the ritual, the priest presumes to offer Christ anew to God, thus denying the sufficiency of the once-for-all sacrifice on Calvary (Heb. 9:26). According to Luther, it is especially on this point that the abysmal difference between Catholic and Evangelical theology appears. To the Catholic theologian the Supper is both a sacrifice and a sacrament. To Luther the same thing cannot be both a gift from God to man (that is, a sacrament) and a gift from man to God (that is, a sacrifice). The two ideas are to him mutually exclusive; but synthesis of opposites is characteristic of Catholic theology. To Luther the Supper is a sacrament only—that is, an act in which God descends to man with his gift. He repeatedly and explicitly denies that the Lord's Supper is a sacrifice. Luther demands that the Lord's Supper must be interpreted by the words of institution and not by the ritual, as was customary. In these words there is no trace of a sacrifice; there is only a gift (that is, a sacrament), as indicated by the words, "given and shed for you."

The Lord's Supper is a sacrament; and the idea of a sacrifice falls outside the sacramental order. But Luther does not ignore the fact that there are other types of New Testament sacrifices besides that of the atonement, which cannot be repeated, such as the sacrifice of praise, which has been traditionally connected with the Lord's Supper. But the ritual is not a part of the sacrament. The sacrament proper is the distribution of bread and wine to the communicants. Faith is the true sacrifice of believers. Therefore, even preaching can in a certain sense be called a sacrifice since it bestows faith. Only in the sense that the celebration of the Lord's Supper is a preaching of faith can it be called a sacrifice.

Luther is aware of the fact that the Roman Catholic Church does not teach, and has not taught, that the sacrifice of the Mass is a repetition of Christ's death on Calvary, a common Protestant misunderstanding. According to Catholic theology, too, the sacrifice on Calvary is sufficient, eternally valid, and cannot be repeated. Nevertheless, according to the Catholic ritual, Christ is present and is being sacrificed in the Mass. Wislöff points out that the Reformers generally did not discuss the Catholic theology of the Lord's Supper. It was the practice they attacked. Thomas Aquinas attempted to

solve the difficulty just mentioned by teaching that the Calvary sacrifice was sufficient as atonement for sin, but that the sacrifice of the Mass is necessary in order that communicants may partake of Christ's sacrifice. Nevertheless, Christ is being sacrificed *anew*. This was the abomination and the blasphemy of the Mass according to Luther, for he who sacrifices Christ "anew" denies the sufficiency of the Calvary sacrifice.

Luther agrees with the older theology that grace is given in the Supper. The grace received is the forgiveness of sins. That is received by those who believe the words, "given and shed for you for the remission of sins"—in other words, by those who believe the Gospel. The Lord's Supper differs from preaching in the fact that in the Supper the body and blood of Christ are given as a pledge to confirm this faith. That the Lord's Supper bestows forgiveness of sins through faith is a fundamental point in Luther's theology. According to his opponents, it was one of his fundamental errors.

According to Thomas Aquinas, the grace that is given in the Lord's Supper is not forgiveness but love, and this enables the communicant to repent and thus to secure forgiveness through his repentance. This makes penance with its absolution more important than the Mass and explains why Catholics must have forgiveness of sins before communing.

Furthermore, according to Luther, it is not the celebration of the Lord's Supper as such that secures forgiveness from God or contributes toward it. That would make it a sacrifice, and Luther is unwilling to admit that the Supper is in any sense a sacrifice. Forgiveness was secured sufficiently and once for all on Calvary. It exists before the Lord's Supper is celebrated, but it is offered in the Lord's Supper to those who believe that the Lord's body and blood were given and shed for them for the forgiveness of sins. The Lord's Supper does not procure grace; it is a means of grace, an avenue through which existing grace reaches the believer. This is not meant in an exclusive sense. The same grace is also obtained through the Word of preaching, only here the promise is strengthened by making believers partakers in the Calvary sacrifice through the body and blood of our Lord.

Dr. Wislöff points out that the fundamental difference between Catholic theology of the Mass and Luther's is entirely different views of the atonement. The Catholic doctrine is based on the idea of satisfaction as taught by Anselm, Thomas, etc. According to Anselm God had two alternatives in dealing with human sin, satisfaction or punishment. Since punishment (death) would destroy man, God chose satisfaction. Satisfaction implies that something can be given to God which pleases him so much that on its account he forgives sin. In this view the compensation rendered to God was Christ's perfect love and self-sacrificing devotion. Thus the atonement is based, not on Christ's death for our sins (I Cor. 15:3), but rather on his perfect love and devotion, of which the death was a culmination. The doctrine of the sacrifice of the Mass is in harmony with this view. His love and devotion can always be presented anew to God. His

death on Calvary cannot be repeated. One of the controversial points between the Reformers and their opponents was the question whether the death of the victim was essential to the sacrifice. Catholics could of course point to the fact that many un-bloody sacrifices are mentioned in the Bible.

It is characteristic of Luther's theology that he takes sin, righteousness, and the cross much more seriously than his opponents. To him sin is such a heinous crime against God that no compensation can be rendered. There is only one possibility: the punishment (death) must be endured. God in his love saves man from eternal destruction by letting his Son take the penalty. Christ on the cross was under the wrath of God and suffered death as a punishment for sin. In contrast, attention may be called to the fact that Thomas Aquinas believed that Christ possessed the beatific vision even on the cross. For Luther he endured the terrors of hell. When punishment for sin has been endured, it cannot and must not be repeated; and if the atonement consists in suffering punishment for sin vicariously, no further sacrifice is needed.

Since Luther also speaks of redemption as a conflict by Christ against the powers opposed to man, and sometime does so in the same connection in which he speaks of Christ as redeeming us by suffering our punishment for sin (as in his comments on Gal. 3:13), Dr. Wislöff naturally gets in on the so-called classical theory of the atonement. According to Luther's teaching, the conflict is not between God and the world or between God and the powers of destruction, since both the wrath of God and the law belong to these, but is a conflict within the Godhead, a relation of God to God, so that the atonement is an absolute necessity in the Godhead. Wislöff also points out that the current "classical" theory of the atonement does not do justice to the vicarious nature of the work of Christ. According to Wislöff the idea of satisfaction is based on a shallow view of sin, which assumes that God's wrath can be placated by a counter-presentation *("matydelse")*.

I regard Dr. Wislöff's book as an important contribution to Luther scholarship as well as to the discussion of present problems. But since it is not, like so many other Scandinavian theological works, supplied with a summary in English or in German, I have undertaken to give this extensive report of the contents.

IVER IVERSEN

CHURCH AND SOCIETY IN FINLAND

The problem of the relationship of the intelligentsia and the church is a subject of both current controversy and historical study. A few years ago Professor Mikko Juva carried out a penetrating analysis of the influence of continental European philosophical and literary movements on Finnish religious thought in the nineteenth century. This year Dr. Armo Nokkala has shed new light on this question in his work on "Tolstoy-ism" in Finland. Not only literary figures but also persons influential in social reform and national renewal were profoundly influenced by Tolstoy. Finland's outstanding protagonist of teachings of Tolstoy was the dramatist and writer, Arvid Jarnefelt, brother-in-law of

Jean Sibelius. Nokkala's research reveals that several attempts were made to create Tolstoy-inspired colonies and that a number of individuals (some at the cost of much suffering) tried to live in the ideal Tolstoyan way. Lutheran Finland Tolstoy's doctrine of ethical absolutism seems to have been introduced as a mighty challenge demanding immediately effective realization of communal life founded in love, on non-violence, and on emulation of the simple peasant's life in personal freedom, self-support, and service of needy neighbors. The crucial question is, Why did this happen in a Lutheran land? Why did many of the most sensitive spirits, religiously and socially, turn in the direction of Tolstoy's theologically heretical ideas?

Dr. Sigfried Sirenius, now retired from his leadership of the Christian social settlement movement, ranks high as one of the most influential men in the Christian life of Finland during the last forty years. He has served neither as a professor nor as a bishop (although an elected candidate at one time). He founded the settlement movement as a result of the Christian social inspiration he received in Britain while serving as a Finnish seamen's pastor in London. Although in his early years he wrote with relish and critical appreciation in the field of liturgy, Sirenius has spent his energies in a non-liturgical way, namely, as the dedicated leader in bridge building between the working classes and the church. In his retirement Sirenius' literary powers have burst forth in their maturest expressions. He has written a biography of Elis Bergroth, a powerful preacher, church administrator, and foreign missionary around the turn of the century. He has also produced an autobiographical work which describes the men and the ideas which have shaped his life. Sirenius is, in a sense, a follower of the Blumhardts. He is a friend of the Quakers. He believes in non-violence, but at the same time he is an ardent patriot exhorting his countrymen to maintain their independence primarily with the aid of the weapons of the Spirit. He interprets Finnish piety at its best, and he believes that he is a faithful evangelical Lutheran pastor against whom no one in his right mind could bring a charge of heresy. As a pioneer Sirenius, in his own highly individual way, has prepared the ground for the circle of younger critics of the church who are asking, What shall we do to make our Christian witness authentic in the current predicaments of church and society?

A "summer university" has been established at Kuopio, the cultural capital of central Finland, under the leadership of Bishop Eino Sormunen, the well known Luther scholar. The courses of the university are not short summer sessions of four or six weeks but actually comprise three months of academic labor recognized by the University of Helsinki. Of special importance for the church is the theological department, which has attracted a number of teachers from secondary schools, many of them with master's degrees, who wish to get a basic theological education either for their work which they are now doing or to prepare themselves for the ministry and for social work in the church. Over a period of two summers a student re-

ceives instruction in the primary courses in biblical languages, philosophy, psychology and in the skills of catechetical instruction. Two fundamental accents characterize the Kuopio summer university: a wide knowledge of cultural problems and a "practical attitude and ability" in the service of the church.

Jacob W. Heikkinen

Correspondence and Comment

The Doctrine of the Word in Merger Documents

The doctrine of the Word of God is a baffling problem. A heavy burden would be lifted from the heart and mind of many pastors and seminary students if this problem could be clarified. In this article I am not speaking with finality because I do not pose as an authority on this question. It is just at attempt at clarification.

For some this question is not a problem, for the church has declared that the Bible is the Word of God, and this settles it for them. But does it settle the problem? Far from it. Some Lutheran bodies have made that declaration, but no Lutheran body can speak for the whole Lutheran Church.

The two statements, "The Bible is the Word of God" and "The Bible contains the Word of God," can be interpreted to suit one's purpose. A multitude of misrepresentations can be read into these two statements. The statement, "The Bible is the Word of God," is not a criterion of true Lutheranism, and the statement, "The Bible contains the Word of God," is not a criterion of liberalism.

The Word of God is an eternal Word. There was a Word of God before there was a written Word. The Word of God is a greater concept than the Bible.

This raises the question, Is it sound Lutheran doctrine to equate the Bible with the Word of God? Luther did not equate the Bible with the Word of God. Luther made a clear distinction between the written Word and the living and active Word. He was more concerned about the contents of the Bible than about the letter of the Bible. It is the message of the Bible that is important, and that message is the proclamation of redemption in Christ.

The statement, "The Bible is the Word of God," embodies the doctrine of the Word that was formulated during the period of Orthodoxism. The doctrine of the Word presented by Luther was somewhat sidetracked by the doctrine of the Word formulated during that period, and this view of Scripture has, to a very great extent, dominated Lutheran thinking about the Scriptures ever since.

The doctrine of the Word formulated during the period of Orthodoxism is the accepted doctrine of the World in the American Lutheran Church, the Evangelical Lutheran Church, and the United Evangelical Lutheran Church. And this doctrine of the Word is incorporated in the proposed constitution for "The American Lutheran Church," Article IV, Section I: "The American Lutheran Church accepts all the canonical books of the Old and New Testaments as a whole and in all their parts as the divinely inspired, revealed, and inerrant Word of God, and submits to this as the only infallible authority in all matters of faith and life."

As I see it, in this article a theory of theology is made an article of faith. I consider it a great defect that Jesus Christ, who is presented in Scripture as the infallible criterion of Christian faith, is not mentioned. In Luther's Small Catechism and the Augsburg Confession Jesus Christ is made the infallible criterion of Christian faith.

Let us compare this article with the "Preliminary Doctrinal Statement on the Word and Sacraments" prepared by a commission of the United Lutheran Church, Augustana Lutheran Church, the American Evangelical Lutheran Church, and the Suomi Lutheran Church, bodies which are now engaged in merger negotiations:

"1. The church bodies represented by the Joint Commission on Lutheran Unity hold in common that the Holy Spirit creates and sustains the church through the Gospel and thereby unites men with Christ through faith and to one another in fellowship of that faith.

"2. They further hold that the Word is essentially 'the Gospel of God concerning his Son,' i.e. the good news of God's creative and saving grace made manifest in Christ. The title 'Word of God' belongs primarily to Christ himself, the Word incarnate, for in him God reveals and imparts himself to men. It applies derivatively to the Christ-centered message of the Old and New Testaments, as well as to the proclamation of the Gospel in the church.

"3. They treasure the Holy Scriptures, therefore, as the primary witness to God's redemptive act in Christ, for which the Old Testament prepared the way and which the New Testament proclaims. In the church's continuing proclamation of this Gospel the Holy Scriptures fulfill their purpose as God's Word. As such they are normative for the faith and life of the church."

It is obvious that the doctrine of the Word is a factor in the two simultaneous merger negotiations. To my way of thinking, the doctrine of the Word presented in the preliminary dóctrinal statement just quoted is in harmony with Luther's view of the Scriptures.

A. V. Neve

Book Reviews and Notices[1]

Jesus' Promise to the Nations. By Joachim Jeremias. Translated by S. H. Hooke. Naperville, Ill., 1958. 84 pages. $1.75.

This book is Number 24 in the series of Studies in Biblical Theology published by Alec R. Allenson, Inc. A review of it may best be given by following the table of contents with a few comments on each section.

The first part contains three negative conclusions. (1) "Jesus pronounces a stern judgment upon the Jewish mission." At the time of Jesus the Jews carried on the most energetic and successful mission in the history of the nation. But the only word of Jesus in regard to this activity is a bitter judgment (Matt. 23:15). (2) "Jesus forbade his disciples during his lifetime to preach to non-Jews." This conclusion is based primarily on Matt. 10:5 f. and 10:23. Passages which seem to speak of a mission of the apostles to the Gentiles the author explains in various ways. Most of them are due to the later mission of the church to the Gentiles. (3) "Jesus limited his own activity to Israel." His few contacts with Gentiles were an exception.

The second part states "Three Important Positive Conclusions." (1) "Jesus removes the idea of vengeance from the eschatological expectation." In most Jewish thinking the last day was to be a day of vindication for Israel and of judgment and destruction for the nations. The author bases this conclusion on Jesus' attitude to the Samaritans and on a very interesting but somewhat unconvincing exegesis of the story of Jesus' visit to Nazareth in Luke 4:16 ff. (2) "Jesus promises the Gentiles a share in salvation." The principal reference is Matt. 12:41 f. (3) "The redemptive activity and lordship of Jesus includes the Gentiles."

The third part deals with "The Solution of the Problem." The negative and positive conclusions seem to exclude one another. The solution is found in the eschatological thought of Jesus. The incorporation of the Gentiles in the kingdom is "God's eschatological act of power, as the final manifestation of God's free grace" (p. 70). Jesus must first die on the cross in order to make the salvation of the Gentiles possible. The resurrection was the dawn of the last day. The present mission of the church to the nations is a part of the enthronement of Christ and a part of the final fulfillment.

This book presents a very interesting solution to the problem of why Jesus limited his own ministry and the ministry of his disciples during his lifetime to his own people, and why nevertheless the Gentile mission began shortly after the resurrection. In general the solution seems very acceptable. Two factors, however, should be given further consideration. In the first place, the problem should be seen in the light of the whole biblical perspective. Jesus' ministry is a part and a culmination of a long history of God's creative and redemptive activity, which continues until the consummation. The Gentiles have been the object of God's concern and of his purpose even before Christ. In the second place, the preaching of the Gospel in the full sense both to the Jew and to the Gentiles became possible only *after* the death and resurrection. The event had to take place before it could be proclaimed and interpreted. There is an essential difference between the ministry of Jesus and the preaching of the Gospel by the apostles. Finally, the author takes the delay of the parousia too lightly. It would seem that his conclusion ought to be that the world mission to the Gentiles was a substitute for the parousia rather than a part of the original intention of Jesus.

ERIC H. WAHLSTROM

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1 Books reviewed or noticed in these pages may be purchased through your church's publication house.

A Commentary on the Epistle to the Romans. By C. K. Barrett. New York: Harper & Brothers, 1958. 302 pages. $4.00.

This is the second published volume in the series of Harper's New Testament Commentaries, written by the senior lecturer in Theology at the University of Durham.

It is truly amazing how much Dr. Barrett is able to say on 287 pleasingly printed pages. In beautiful and clear language the reader is led to an understanding of St. Paul's great epistle. This is a book which brings the epistle close to the intelligent and interested reader and is to be recommended wholeheartedly. The author acknowledges his indebtedness to Luther, Calvin, and Barth, and it is noticeable that he comments on Romans within this tradition. But his rich knowledge of other literature on Romans and of the New Testament background also is apparent on nearly every page.

The Introduction briefly but adequately discusses the place of Romans in the framework of Paul's career and thought and devotes some pages to literary problems, especially in the last three chapters. The author is in favor of the view that ch. 16 was directed to Rome rather than Ephesus.

Each of the 42 sections into which Barrett divides the epistle consists of an original translation and the commentary in which once more Paul's words are made prominent by bold-face type.

The translation is of good fluency and excellent readability. Often this is achieved by paraphrasing the original, especially in the case of conjunctions where the author uses considerable freedom. Generally speaking, these paraphrases illuminate the connections, but some seem to go too far astray —for instance, in 7:1 the addition of "To put this matter of freedom from the law in another way," or in 10:1 the addition of "Scripture or no Scripture." Pauline ambiguities are sometimes (not always) left ambiguous (on purpose). The more important textual variants are discussed in footnotes to the translation, a few in the body of the commentary. Where Barrett makes a decision on the text (he does not in 9:5) it is usually sound (5:1, indicative; 8:28, "God" omitted).

The strength of the commentary lies in the precise analysis of Paul's argument and in the definition of his theological concepts. Here is the place where the Reformers' insights are made fruitful. "Faith" is "believing obedience," "righteousness" is "a relation, not a quality," "to justify" means "'to make righteous,' but" one must "at the same time recognize that 'righteous' does not mean 'virtuous,' but 'right,' 'clear,' 'acquitted' in God's court." "Sin is personified" (especially in ch. 7), and many other clarifications help the reader to think Paul's thoughts after him. Ch. 7 is treated not as a psychological or anthropological question but as the meaning of law and religion. The greatness of God's gift of salvation is repeatedly emphasized. In other interpretations the Barthian ancestry cannot be overlooked: "Law" as "religion," the "exaltation of the *ego*" as the "essence of sin," "predestination" as "not a 'quantitative limitation of God's action, but its qualitative definition.'"

Of course, it cannot be expected that one would agree with every exegetical judgment. Some that seem less fortunate to this reviewer are "the adoptionist tinge" of 1:4, the substitution of "taking a subordinate place" for "coming in privily" in 5:20, the addition of "under inferior spiritual powers" in 8:20, the combinations in 8:38-39, the translation of 13:8 ("but" for "except") and of 14:22 ("does not waver" for RSV's "has no reason to judge himself"). In 15:30 one would like to hear what the concealed metaphor is of which Barrett speaks. The concept of the two aeons which underlies much of Paul's thinking might be brought out more clearly. A Lutheran may find it strange that Barrett would "in modern book-production" place 3:28 in a footnote, but he will be glad to see that Barrett does not object to the addition of "'only' (which Origen, not Luther, was the first to bring to the interpretation of this verse)."

The clarity and beauty which one finds in this commentary is marred only once, namely, in the next to the last paragraph, where the doxology of 16:25-27 is printed with the interpretation inserted in thirteen sets of parentheses, in one of which two others are enclosed.

The author emphasizes the unity of the

epistle, but it would have done no harm to show in print the large divisions, chs. 1-8, 9-11, 12-15, 16.

Many parallels to ideas or expressions from other, mostly biblical, writings are noted which are always relevant and helpful for understanding. The book is almost completely free from controversy and attacks against other interpreters, and this helps to make it useful to readers who are not well acquainted with the many different theological views. Knowledge of Greek is not a prerequisite for understanding the commentary, although Greek words occasionally appear. The book can also serve as an introduction to Paul's theology, especially through its two indexes of names and subjects and of Greek words and phrases.

WILHELM LINNS

The Authority of Scripture. By J. K. S. Reid. New York: Harper and Brothers, 1957. 286 pages. $4.50.

The author, head of the department of theology in the University of Leeds, England, launches out by asserting that the authority of the Bible as our forefathers understood it has lost its solvency. "They realized . . . not only where they ought to stand, but where the word of life was available. Thus the question, Why is the Bible not credited with an equal authority today? is still unanswered. . . . What has made the difference between that earlier day and this?"

Professor Reid describes his work as a "study of Reformation and post-Reformation understanding of the Bible." The study develops under the following themes: The Modern Attitude toward the Bible, Calvin and the Authority of Holy Scriptures, Lutheran and Reformed Orthodoxy, The Roman View, The Inspiration of the Bible, Revelation in the Bible, The Theology of the Word, and The Authority of the Bible.

What does "authority" mean for Professor Reid? Toward the end of his work it is spelled out: "The question, Why should I read the Bible? would be fully answered if it can be shown that the Bible is authoritative. But the authority with which it is credited will have to be carefully defined. It will have, for one thing, to rest on something other than internal but trivial characteristics or impressive but external guarantee. It will have further to be *permanent* and not merely introductory and so eventually dispensable, *simple* and not esoteric, *universal* and not merely suited to certain interests and tastes, *categorical* and brooking no evasion, and *acceptable* in the sense that, while independent of the person upon whom it imposes itself, it secures the assent of that person" (p. 235). From a Christocentric position, built up of elements drawn from Calvin, Luther, Barth, and Brunner, Professor Reid believes that the authority of the Bible consists in the fact that by divine appointment the place where he is witnessed to is the place where his presence is pledged and granted. "The Bible has the authority of God, who chooses to speak in and through it" (p. 278).

This book is timely and informative. Extremely interesting is the section on the way in which Roman theology has, in a limited way, "taken the powerful solvent of biblical criticism into its system." Professor Reid writes with exemplary lucidity. In seeking to provide a historical perspective for the unsettled role of biblical authority in the modern world, he discusses the "rigor scholasticus" (the paralysis which set in after the period of the dynamic biblical exposition of the Reformers), the parts played by textual criticism and modern natural science, and the theological, "caretaker" endeavors to maintain biblical authority by means of the theories of inspiration and progressive revelation.

In meeting a book which addresses itself to the central issue of the genius of Protestantism we cannot avoid asking critical questions in respect to its methodology and structure. We ask whether Professor Reid's judgments are balanced and sound. In many ways, it must be said, we are greatly indebted to him for enriching our knowledge in this field. However, in regard to the centrally decisive issues at stake (for example, the delineation of the presuppositions which characterized Luther's and Calvin's approach to the problem) we learn nothing. Of course, in a general way they are dealt with and put together in a state of harmless harmony. Professor Reid aims to interpret history, but

his working technique seems peculiarly unhistorical. He thinks that by starting with Calvin (who also dominates his outlook) he is "chronologically wrong but tactfully right." One does not have to assume that chronology and history are identical, but this is an amazing point of departure. But he cites two reasons for it. "The first is that, just as Luther and the theology to which he gives rise are popularly and justifiably held to be summarized by the phrase *sola fide,* so Calvin and his theology are associated with the phrase *sola scriptura.* For both Luther and Calvin . . . Scripture and the authority of Scripture are of the greatest importance, . . . [and the] importance in each is about equal. But Calvin gives Scripture a clearer and more explicit status than Luther" (p. 29). How is it possible to arrive at this sort of systematic conclusion? The answer to this must lie in the manner in which the author operates with his own "systematic" concepts. But these concepts, one fears, fail to come to grips with the historical material.

Consider, for example, the relatively sketchy section on Luther's understanding of the authority of the Bible (a part of the chapter devoted to Lutheran and Reformed Orthodoxy. While Professor Reid illumines his writing with a number of choice quotations from Luther's works, he does not produce a wide range of statements, nor does he put his finger on the core documentation. He seems to rely a good deal on R. Seeberg's history of doctrine and on Watson's *Let God be God* as secondary sources. But the *Sitz im Leben* of Luther's pioneer work in hermeneutics (against the scholastic *and* the patristic backgrounds) is left entirely out of the picture. Absent, too, is a discussion of the motives that played so significant a role in shaping attitudes toward the Bible in the last two hundred years.

Professor Reid's work shows how deeply—in fact, how ineradicably—the conception of the sovereignty of God lies embedded in the Calvinist tradition. Calvin is excused from any responsibility for the doctrine of verbal inspiration. For Calvin "the principal proof of the Scriptures is everywhere derived from the character of the divine Speaker." For Luther "Christ is the point in the circle from which the whole circle is drawn." One wishes that Professor Reid might have grasped in a more radical sense the implication of this word of Luther's. He raises interesting questions on a most timely topic, but he seems to steer clear of the really decisive questions for Protestant hermeneutics which demand a competent interplay of historical, theological, and philosophical categories.

J. W. Heikkinen

A New Testament Wordbook. By William Barclay. New York: Harper & Brothers, n.d. 128 pages. $2.50.

It is a pity that such a brightly written book is introduced to the reading public under a dull name. Nothing about the title suggests the colorful, stimulating, and significant qualities of the contents.

Barclay's subject is words—Greek words found in the original text of the New Testament. He has written 37 short articles, each on a separate word. And he has managed to do it in such an interesting manner that the reader's attention is kept throughout.

The secret of his success seems to lie in his ability to show the words in action. We see the life-situations in which they were used. This is like observing animals in their natural surroundings. It is much more exciting than seeing them stuffed and on display in a museum.

No scheme is apparent in the choice of the words. They are arranged alphabetically rather than topically. Because of the somewhat concentrated nature of the material, each article should be read carefully. One a day would be a profitable schedule. Some families might be able to use them for daily devotions.

The book is not written especially for students of Greek. The words being discussed appear regularly in transliterated form, that is, having the Greek letters replaced by English letters. This enables anyone to identify the words. Their meaning is then discussed. Here is an example: "In the papyri and in hellenistic Greek *parousia* is the technical word for the arrival of an emperor, a king, a governor or famous person into a town or province. For such a visit preparations have

to be made. Taxes are imposed, for instance, to present the king with a golden crown. For the visit of Ptolemy Soter to the village of Cerceosiris 80 artabae of corn have to be collected. Always the coming of the king demands that all things must be ready."

The meanings of words, like styles of dress, undergo changes with passing years. Barclay, therefore, goes into the history of the words. He answers the questions, What did the word mean in classical Greek? How was it used in the Greek translation of the Old Testament? What different meanings did it carry at different historical periods? This part of the study is done simply and clearly. The reader is never left in the middle of a bewildering mass of seemingly unrelated details.

The cream of these short chapters is their discussion of what the words mean in New Testament passages. Here is where the reader will thank Barclay for shedding light directly upon Scripture itself.

One other aspect of the book should be mentioned. Barclay is not limited to being a scholar and theologian. He is also a preacher. He is constantly concerned to make the past speak to the present. The strong element of preaching which is found in the New Testament itself is characteristic of this study of New Testament words.

At times the desire to draw a lesson from the biblical material brings on a slight case of over-exegesis, or seeing more in the passage than really is there. For example, after examining several passages in which the word *phobos* (fear) appears, Barclay sees "here the truth that there can be no religion without reverence. Between man and God there is 'intimacy' but not 'familiarity.'" One wonders whether the passages in question really contained the truths they are credited with.

This leads to another observation of similar character. Barclay occasionally presents theories of interpretation which are attractive but questionable. Conscientiously, he protects the reader against being misled by conditional phrases such as "this may mean." An example is found in the article on *apechein,* which occurs in Mark 14:41. Just before Judas arrives at the Garden of Gethsemane, Jesus speaks this word to his disciples who have been sleeping while he prayed. "Now the phrase which is translated 'It is enough' is the one Greek word *apechei.* And it may well mean not 'It is enough' but it may be a reference to Judas. Jesus may have pointed to him and said: *'He has been paid his money in full.* The traitor is here.' Jesus may well have been saying to Judas: 'Is this the payment in full which you have been looking for?' And so Jesus may have been trying to remind Judas that there was an account with Himself and with God still to be settled." The reader should give full value to the important word "may" in this and similar paragraphs. It indicates a theory and may be disregarded only with harm.

HOWARD H. BREAM

An Introduction to the Apocrypha. By Bruce M. Metzger. New York: Oxford University Press, 1957. 274 pages. $4.00.

Professor Metzger of Princeton served as secretary for the Committee on the Apocrypha which produced the first group rendering by American scholars of these books, published as the Revised Standard Version Apocrypha in 1957. To coincide with the interest that translation will arouse, he has prepared this splendid and illuminating book for the general reader, to introduce the world of writings beyond the canon, to ground him in the contents, background, and influence of the Old Testament Apocrypha in particular, and to provide some insight also into the production of the RSV translation of these documents.

After stating his views on the value of the fifteen items in the Apocrypha—a view much like Luther's, that they are valuable writings but in no sense canonical scripture —Metzger takes up each book individually, summarizing contents, problems, and significance. Interest is enhanced by a style of presentation which relates the book to a wealth of historical, literary, and artistic allusions, Susanna being a good example (pp. 107-113): this apocryphal addition to Daniel is "among the earliest detective stories ever written"; puns in the Greek are brought out even more clearly than in E. J. Goodspeed's

American translation; and usages of Susanna by Church Fathers in typology and later by medieval drama are also noted.

Then follow chapters, eye-opening even for the reader who knows something about the topic, on the Apocrypha and the New Testament, its history in the church, and, in a wonderfully far-reaching section, its influence in literature, music, art, and even cast-iron stove decoration among the Pennsylvania Dutch! Erudition becomes utterly charming as the role of the Apocrypha is unfolded in Columbus' discovery of America, John Bunyan's spiritual development, or the case of William Whiston (Josephus' translator) and the "Rabbit breeder," Mary Toft. We are also indebted to Metzger's scholarly eye for picking up a recently discovered essay by John Henry Newman on why, in his Anglican days, he could not receive the Apocrypha as canonical (pp. 172 f.). Appendices on English translations of the Apocrypha, including projects in process, and on the New Testament Apocrypha, notably Metzger's own rendering of the episode in the Acts of Paul on "The Baptized Lion," complete the work.

A few questions may be raised, looking toward a revised edition one hopes will come of a helpful book. The spelling of Silene in "Lybia" (p. 122) is puzzling. A statement (p. 115), "One of the seven wonders of the ancient world was the temple of Bel, a colossal structure of magnificent proportions," leaves the average reader wondering whether he is to equate this with the more familiar Hanging Gardens of Babylon as one of the traditional seven wonders. Perhaps a misprint on p. 191, note 8, mars the comment inserted into the full title of the book of Homilies published by the Church of England in 1547, *"to bee declared and redde, by all persones* [i.e. persons], *Vicares, or Curates, euery Sondaye in their churches"* —"parsons," perhaps, for which *persones* is an archaic form?

A parenthetical remark on p. 133 in connection with the Syrian forces used against the Maccabees in the campaign of 163 B. C. (I Macc. 6:30), "this is the first time in the annals of warfare that elephants appear to have been utilized," needs restatement. At Raphia in 217 B. C. elephants led the attack by Antiochus III against the forces of Ptolemy IV Philopator, and, in fact, a Seleucid monopoly on Indian elephants had caused Ptolemy II to develop a force of African elephants for war. Alexander the Great had encountered war-elephants in his eastern campaigns, and how much earlier they were used in India is uncertain.

The influence of the French translation of the Apocrypha by Olivétan in 1535 may be even greater on the "Thomas Matthew Bible" of 1537 than the paragraph on p. 186 makes clear. Not only were all the Apocryphal books gathered together here for the first time in an English Bible and the preface from Olivétan incorporated, but the Prayer of Manasseh appears for the first time in English in the Matthew Bible, and it comes from Olivétan's French rendering. Perhaps this was one step toward the curious result in the Geneva Bible, where the Prayer of Manasseh appears in the canonical books between II Chronicles and Ezra.

Finally, it may be asked, why not an appendix on the Pseudepigrapha, which would seem to be much closer to the subject of the book than the New Testament Apocrypha do? Perhaps this would open the way to a further book on the latter topic, at which Professor Metzger hints.

Readers may wonder how this book compares in usefulness with existing literature on the Apocrypha which Dr. Metzger conveniently lists in an annotated bibliography. W. O. E. Oesterley's *An Introduction to the Books of the Apocrypha* is now twenty-three years old. E. J. Goodspeed's *The Story of the Apocrypha* and R. C. Dentan's newer *The Apocrypha* offer easy reading for lay study. The late R. H. Pfeiffer's introduction, coupled with a *History of New Testament Times,* offers detailed analysis and bibliography, and C. C. Torrey has contributed *The Apocryphal Literature* from his particular point of view. Metzger is, of course, more up-to-date than the first, more far-reaching than Goodspeed, Denton, or Torrey and seems easier reading than Pfeiffer. His views on the canon will evoke a more favorable reaction among non-Calvinistic readers than F. V. Filson's *Which Books Belong in the Bible?* on account of their fairness and

moderation. In sum: an excellent book to have on your shelf after reading, the kind you can confidently loan to non-specialists but which will give you insights assembled in no other single place.

JOHN REUMANN

New Testament Theology. By Ethelbert Stauffer. New York: Macmillan, 1955. 373 pages. $4.50.

How shall the theology of the New Testament be set forth so that it may speak meaningfully to our times? The need is not met by an historical account of the development of New Testament thought, nor by a descriptive study of the varieties of New Testament religion. To structure it according to the elements of the *kerygma* or the articles of the creed may easily over-emphasize the unity of New Testament thought or under-emphasize its historical connections. It ought to incorporate the contributions of Form Criticism, the insights of *Heilsgeschichte,* and the fruits of research in Jewish literature and thought, yet not become a massive conglomerate. This difficult assignment has been accomplished with success by Ethelbert Stauffer, professor of the New Testament in the University of Erlangen, in a work which now, happily, is available in English translation.

The book consists of 66 chapters, each of which is really a separate and self-contained study of some facet of New Testament thought. The chapters are brief but by no means superficial, as the seven appendices, the 70 pages of fine-print notes, and the many parenthetic references inserted in the text attest. An amazing breadth and depth of study find expression here.

Stauffer is thoroughly at home in the Jewish and Hellenistic *Sitz im Leben* of the New Testament. Nearly ten pages are required to list the abbreviations of writings upon which he draws, many of them primary sources, and every chapter is preceded by a bibliography (limited chiefly to continental writers, however). In its German editions the book was published before the caves of Qumran had yielded up their significant treasures. Consequently there is now available much material to supplement Stauffer in some places.

Despite the 66 topics with which the book deals, there is a unity binding the whole together. To be sure, Stauffer recognizes the steps of development in, and the different expressions of, the Christian message and thought (frequently he traces an idea from its Old Testament antecedents, through the thought of Jesus himself, the first creedal formulations of Peter and other apostles, the experiences of the church in the years 30 to 50, Paul and Paulinism, the Synoptics and the Didache, and John and Ignatius), yet he is insistent that New Testament theology is not a collection of statements or formulae.

The book is divided into three parts, the first and third dealing with the historical antecedents and development of primitive Christian theology and the second setting forth its content and meaning. The second part, "The Christocentric Theology of History in the New Testament," contains in its five sections the elements of the three articles of the Creed, treated not as doctrines but as aspects of the saving action of God in history. The language and imagery under which this thought is set forth is not that of twentieth-century history or theology but of first century apocalyptic—"that pre-Christian theology of history characterized by the . . . principle of primordiality, of conflict, of eschatology, and of universalism" (p. 19).

Three motifs run consistently through the chapters of the book: (1) The doxological motif, which means that everything, whether it be the work of Christ, the life of the believer, or the outcome of history as it fulfills its function, is a glorification of God. (2) The antagonistic motif, which sees history as a part of the cosmic conflict between God and the powers of darkness, in which the victory is continually and ultimately God's. (3) The soteriological motif, which acknowledges that God's purpose from the foundation of the world, throughout history, and to the end of the age, is a saving purpose.

This handling of New Testament theology reflects itself both in what is included and in what is omitted. For instance, if one is surprised to find a considerable section devoted to a subject that would appear to be an Old Testament topic (Creation and Fall, pp. 51-79), it is consistent with the *Heils-*

geschichtlich presupposition that there is really no discontinuity in the saving purpose and activity of God.

Doubtless, as Stauffer says, "the world of apocalyptic ideas is the one in which the New Testament writers were really at home," but the vocabulary and idiom of first-century apocalyptic presents something of a problem to twentieth-century non-specialist readers. The task remains not only to discover what the New Testament writing meant but also to show what it means.

The difficulty of translating accurately the distilled thought of such a writer as Stauffer may be illustrated from chapter 35. In the first paragraph the translator communicates well Stauffer's emphatic point that the "peace of God" which the proclamation of the Gospel brings about is described in the New Testament in terms of a living relationship. However, beginning with the second paragraph Stauffer's dynamic concept falls victim to traditional terminology when *Versöhnung* (reconciliation) is translated by "atonement" and *geltungskaft* (validly) is translated by "forensically." Thus when referring to II Cor. 5:18, where the English versions have the word "reconciliation" and where Stauffer himself uses *Versöhnungswerk,* the translator has used the more static word "atonement," which in effect clouds Stauffer's dynamic understanding of justification as a divinely restored relationship and suggests instead the concept of quality or status. This is an area where clear understanding and expression are needed and Stauffer could be a real help to us.

Nevertheless, this is one of the best New Testament theologies available in English. Let no reader be intimidated by the fact that it is not easy reading.

HARRY J. MUMM

Psaltarens Fromhet. By Helmer Ringgren. Stockholm: Svenska Kyrkans Diakonistyrelses Bokförlag, 1957. 185 pages.

Though written in Swedish and therefore unfortunately a closed book to all except a chosen few within American Lutheranism, this unpretentious little volume is worthy of a wider audience. A literal translation of the title would be "The Piety of the Psalter," but we would be equally faithful to the contents if we rendered it as "The Religion of the Psalter." The author's concern is with the interpretation of certain essential features in the religious faith and life expressed in the Psalms.

The writer's viewpoint is that most of the Psalms are pre-exilic in origin and had their original place within the cult. By cult is meant not so much the sacrificial worship as the ceremonies at the great religious festivals. In common with much of recent literature on the Psalms, the author accepts "in principle" Mowinckel's thesis of an annual festival (tronbestigningsfest," or coronation of Jahve festival, Mowinckel calls it) and discusses various attempts to identify it with a New Year's festival (Mowinckel), a covenant renewal festival (Weiser), the feast of Tabernacles (von Rad), as well as with Babylonian and Canaanite practices (the Uppsala school). His own thesis is that the religion of the Psalter is essentially "kultfromhet," that is, that the Psalms were written not for private use but for use in the worship of the pre-exilic congregation. "Psaltarens fromhet" is said to be essentially "gemenskapsfromhet," or a personal religious experience within the organized worship of the congregation. A complete fellowship with God is not possible except within the fellowship of the congregation. In line with this thesis the author makes a very persuasive analysis of the Psalms with respect to their emphasis on the temple and on theophany, stressing that God, not man, is the center of interest in the religion of the Psalms: it is a thoroughly theocratic religion throughout. This can be illustrated from the hymns of praise and thanksgiving, the Psalms of lamentation, and the formulas for curse and blessing. The "chasidim" of the Psalms are not a religious sect or party but the people of Israel as Jahve's congregation, which ought to be marked by the religious quality of "chesed," a key-word in biblical vocabulary and theology.

In Chapter 8 Ringgren says that though we can be quite sure that God's work in creation and in Israel's history was the theme celebrated at the great festivals, we know little as to the details of the celebration. He believes, however, that it is possible to re-

construct the main elements in the festival from those Psalms that seem most closely related to it. He also points out that in these Psalms we have an illustration of the relation between "myth" and "history" in the religious worship reflected in the Psalter.

This is in many ways an excellent little book, both as a summary of recent scholarship in the area of Psalm interpretation and as a fresh statement of viewpoint which makes a real contribution.

J. P. MILTON

Bakenfor Inferno. By Sverre and Leiv Aalen. Oslo: Lutherstiftelsen, 1955.

This is one of a series of books called "Contemporary Currents," edited by John Nome, professor in the independent theological faculty, Oslo. It is also one of several publications in connection with the controversy about eternal punishment caused by Bishop Schelderup's denial of this doctrine. This controversy has become significant, not only in its own right, but also because the way this matter was handled by the state authorities has led to a discussion of church-state relationship, several important men advocating the possibility that a separation may become necessary. Lately this situation has been aggravated by the government when it introduced in the Storting a new school law, which would largely have deprived the church of the influence it has had on school administration and seriously jeopardized the status of the public school as a Christian institution. Therefore the book also contains a chapter discussing church-state relationship, as it stands in Norway, also giving the historical background for this status, since both questions (the hell controversy and this) are ultimately connected in Norway today.

The question of eternal punishment is discussed by Sverre Aalen, first from the point of view of the Old and New Testaments and then from the angle of the history of religion. Sverre Aalen is professor of New Testament in the independent faculty. His brother, Leiv Aalen, professor of Systematic Theology in the same faculty, then elucidates the question from the history of theology and especially on the basis of the Augsburg Confession. An appendix by Erling Utnem on the teaching of Luther on the subject is added.

One might think that a book of this size (102 pages) covering such a wide range would be rather sketchy. But what strikes this reviewer is the completeness of its discussions. It is extraordinarily concise. But it is not the kind of conciseness which makes for hard reading because one has to guess the connections. It is rather the kind of conciseness which one enjoys; and brevity makes the book clear, pointed, and illuminating.

Both authors take the position that the position the opposition is attacking is not the true Christian doctrine of eternal punishment but rather a caricature of the same. They are attacking the popular belief inherited from medieval Catholicism: the idea of hell as a place somewhere in the depth of the earth where sinners are tortured in a sadistic manner by demons in the realm of the arch-torturer, the devil, which according to this book is neither biblical nor Christian. The same thing is true about the idea of hell as a realm of evil, a place so far removed from the grace and power of God that it has become the headquarters for the opposition to God and is under the rule of Satan. The kingdom of Satan is not in the underworld, according to Scriptures, but in this world. He is the "prince of this world" (John 16:11), or the "prince of the power of the air" (Eph. 2:2). This inferno doctrine, like so much else in Catholicism, is said to be a mixture of pagan beliefs imposed on the Christian doctrine of eternal punishment. Compare Dante.

According to the Bible, hell is not identical with the realm of the dead or hades. It recognizes a realm where the dead stay until the day of judgment, which is equivalent to the hades of Greek mythology. "Hades" is used both in the Septuagint and in the New Testament. It has two parts. In the one, the lost souls already endure a foretaste of the eternal punishment that follows the judgment. In the other, the blessed enjoy an anticipation of the bliss and joy that shall be manifested in their fullness in the resurrection. This is hades, or the realm of the dead prior to judgment and resurrection. But

hell (gehenna) has nothing to do with this. Hell is eschatologically oriented. It is not something now existing, but something which shall appear after the judgment. It is then that the wrath of God shall manifest itself in a final and irrevocable way against unrepentant sinners. And the fire of gehenna is a description of the wrath of God as it shall then be manifested in its full fury. The anguish and pain caused by the divine wrath will be far beyond anything now imaginable, or far beyond anything even the devil could devise.

Hell is in a certain sense the counterpart of the kingdom of God, both understood eschatologically. On the day of judgment believers enter the kingdom of their Father; but those who have lived and died in opposition to God are arrested and overcome by him and cast into hell. It is the elimination (see Matt. 13:49, 50), not the annihilation, of the impenitent. The devil is not to be feared; but God is to be feared—for the reason that he has "power to cast into hell (gehenna)." God, not the devil, is the master there. Hell, then, is not a place of torture but a condition in which the impenitent are forever and irrevocably under the wrath of God and therefore in anguish and pain.

The concepts "hades" and "hell" were, according to Leiv Aalen, kept separate till about A. D. 100. Then they began to be confused. It is admitted that the idea later prevalent in the church, resulting from this confusion, is more Persian than biblical.

Luther broke with the medieval doctrine also on this point. To him hell is spiritual. It is identical (*ett med*) with the wrath of God. And hell-fire is God's burning wrath against sin and all ungodliness. He opposed the material and local conception of hell, and also the idea of hell as a place of torture. Psalm 21:9 was an important passage to him in this connection. But he was only partly successful in eliminating the medieval inferno doctrine. Orthodoxy is said to have had "distressing inclinations toward the Catholic inferno doctrine." In Hollaz it is fully restored. Hell is again an *"ignis materialis."*

This book is, at least to the knowledge of this reviewer, the most significant that has appeared in connection with the present controversy. It is written in clear and concise language. It is worthwhile to study it, for it gives a clear and comprehensive insight both into an obscure and controverted part of the Christian message and into contemporary conditions in the Church of Norway. It is supplied with many notes and references, not obtruding into the text, which make it valuable for study.

IVER IVERSEN

Spiritual and Anabaptist Writers. Vol. XXV of the Library of Christian Classics. Edited by George H. Williams and Angel M. Mergal. Philadelphia: Westminster Press, 1957. 421 pages. $5.00.

This fascinating volume of the Library of Christian Classics makes available much theological material which up to now has been largely unknown except to a few professional historians. The literature on Luther, Calvin, Knox, Cranmer, and other so-called right-wing Reformers is enormous and easily accessible. Concerning the left-wing Reformation less is known, and much less has been written about it. We can be grateful to the editors of this series for having done something to correct this imbalance and for helping toward a more adequate understanding of the radical Reformers. Many of us would scarcely have been aware of them at all had we not read their names in Luther's violent attacks upon them.

In this volume selections are made from the writings of George Blaurock, Thomas Müntzer, Conrad Grebel, John Denck, Baltazar Hübmaier, Sebastian Franck, Casper Schwenkfeld, Melchior Hofmann, Obbe Philips, Dietrich Philips, Menno Simons, and Ulrich Stadler.

Not all of these writers should be designated as Anabaptists. Some of them we shall have to be content to call "spiritual writers" for lack of a better name. Their views are surprisingly divergent. Even on the question of whether Baptism should be repeated there is no unanimity of opinion. All of them would have agreed that they aimed at restoring what they conceived to have been primitive Christianity. For a description of primitive Christianity they looked exclusively

to the New Testament. In most cases this involved the rejection of oaths, capital punishment, and active participation in the existing order of government. In all fairness it should be admitted that they were more consistent than most Protestant Reformers in maintaining the absolute supremacy and sole sufficiency of the Scriptures as a norm of faith. The strength of their position was greatly weakened by a pre-disposition for highly eccentric biblical interpretation and for private inspiration apart from any biblical reference. Their rejection of infant Baptism is well known. What is relatively unknown is their often bitter rejection of the Lutheran doctrine of justification by faith and their frenzied attacks on Luther himself. These attacks did not issue from one side alone. Luther replied with equal if not greater violence. Perhaps we should not be disturbed too much by this type of polemics because it belongs to the accepted ways in which academic debates were carried out in that time.

By far the most impressive characteristic of these writings is the emphasis they place on personal sanctification. It is here that we receive our reward for plowing through pages and pages of tiresome prose. Much is written about the reality of the kingdom of God here on earth. This new kingdom they proposed to build in various ways, and again we note a wide divergence of views. All of them, however, insist that this kingdom must rest on an entirely different basis than that of the ecclesiastical and civil society of their time. Here is where they ventured to go far beyond the Reformers who sought at least some degree of accommodation and compromise with the existing order.

In many ways the most interesting part of this volume is that which contains excerpts from the writings of Juan de Valdes (1500-1541), a Spanish Catholic. He never seems to have had any serious intention to leave the church, although after his death his writings were all placed in the forbidden Index by both the Italian and the Spanish Inquisition. He and his colleagues sought to bring about a spiritual renewal within the Roman Church of their time. Valdes combined an acceptance of the doctrine of justification by faith with an outright refusal to go along with the Lutheran movement as a whole. In spite of his declared loyalty to Catholicism his writings very early fell under the suspicion of heresy. As early as 1567, a little more than twenty-five years after his death, the suggestion was made that he was unsound on the doctrine of the Trinity. The accusation speaks better for the alertness than the logic of his enemies. For while Valdes was far from orthodox in the details of Roman dogma, he never said anything that was heretical about the doctrine of the Trinity—in fact, he never treated that doctrine in any formal way at all. With commendable modesty he reserved that as a topic for "advanced Christians." He was by preference a practical rather than a speculative thinker. Not always are his statements clearly defined or sharply drawn. Like all mystical writers he combines a personal graciousness with intense spiritual insights. If at times he seems diffuse and erratic, he yet retains an unmistakable charm. Dr. Mergal with fine discernment points out that Valdes' reasoning is the reasoning of the heart rather than of the mind and that spiritually he was more akin to Pascal and Unamuno than to Thomas Aquinas and John Calvin.

Some Protestants have complained that Valdes' work was much too mild to have been of any practical consequence. These critics are fond of saying that had he known the real mystery of iniquity at the papal court he would have written quite differently. It is not the intention of this reviewer either to refute or to enlarge upon this accusation. For those of us who examine these writings from the safe vantage point of our protected liberties, it would be less than gracious to criticize Valdes for his lack of heroic courage. The people of his own time judged his writings to be sufficiently inflammatory to bring down on him the wrath of the much feared Spanish Inquisition, forcing him to leave Spain for Naples in 1530. It is a curious fact that in 1531 he moved to Rome, where his criticisms of papal policy were more easily condoned than in his native Spain. The year 1533 saw him back in Naples, where he remained until his death in 1541.

GABRIEL TWEET

The Moment before God. By Martin J. Heinecken. Philadelphia: Muhlenberg Press, 1956. 386 pages. $5.95.

This book is somewhat unique in that it seeks to present the implications of Kierkegaard's thought for theology. It is the author's aim "to try to deal with those main aspects of Kierkegaard's thought which are the most controversial and at the same time the most crucial for theology and Christianity" (p. 20). The work has been praised by many reviewers, and Heinecken has indeed written a book which is deeply inspirational and which places the theological issues in a dialectical and existential perspective. I wish to emphasize this value of the book in view of the fact that I shall raise a number of questions with respect to Heinecken's interpretation of Kierkegaard. My concern here is not the theological presentations but the question whether or not Kierkegaard is here correctly interpreted.

Heinecken has thoroughly emphasized the significance of Kierkegaard for theological thought. All theology that does not remain liberal or naively fundamentalist has recognized the uniqueness of the Christian claim. "The face of modern theology has altered because of Kierkegaard" (p. 19). The author affirms that the great debt of modern theology to Kierkegaard is associated with his analysis of "dread before nothingness" as the constant concomitant of freedom and existence and as the psychological state out of which sin is born. His interpretations of the origin of sin and the fall are excellent. To me Heinecken's presentation of the "self" in the chapter on "The Forms of Despair" is the best in the whole book. In this chapter he follows closely Kierkegaard's presentation in *The Sickness unto Death.* His voice may indeed be prophetic when he states that if what Kierkegaard said is understood, it will mean as violent an upheaval in theology as that at the time of the Reformation (p. 17).

In his interpretation of Kierkegaard the author rejects a mediating position: "What Kierkegaard has to say cannot be appropriated in part as though what he said was to a certain extent true and to a certain extent false. . . . To pick and choose among his thoughts would be to miss the whole point of his endeavor" (p. 9). This is practically an unqualified acceptance of Kierkegaard's position. But must not such an acceptance also assume that one has correctly understood him?

Heinecken "cheerfully" admits the assertion that his book is not so much about Kierkegaard as an expression of the author's own views, and at the same time it is his wish that he has not misrepresented Kierkegaard in any way (p. vii). This leaves us with a problem: Precisely where does Kierkegaard stand within the framework of this book?

It is obvious that the greater part of Heinecken's work is based on the *Philosophical Fragments, The Postscript, The Concept of Dread,* and *The Sickness unto Death.* These selections are all from the pseudonymous works of Kierkegaard. Something should be said to inform us why precisely these works are selected, and why precisely these pseudonyms express the views of Kierkegaard. To me this is essential since Kierkegaard in the very *Postscript* (p. 551) declares: "In the pseudonymous works there is not a single word which is mine. I have no opinion about these works except as third person, no knowledge of their meaning except as reader." I believe that such a clarification is necessary since Heinecken himself recognizes that one always has to ask where Kierkegaard is and which pseudonym is speaking (p. 379).

In my estimation Heinecken has not adequately distinguished between the various stages of life as these are presented by Kierkegaard. Heinecken states: "These are not successive stages through which every man must pass in temporal sequence, leaving each completely behind as he progresses to the next. . . . A man lives at one stage or the other depending upon which is actually dominant and decisive, but this is not to deny that the lower stage may find its proper place under the dominance of the higher" (p. 247). For Kierkegaard there is no gradual progress, no merging of one stage into another; the transition is by means of a leap. Nor is a stage as such absorbed in another. But if a man lives on the ethical stage, the aesthetic *elements* are utilized by the ethical which first has dethroned the

aesthetic. And if a man lives on the religious stage, the ethical is dethroned and the religious uses the ethical and the aesthetic elements.

If this is implied in Heinecken's thought, his presentation is nevertheless vague at this point. Thus in the interpretation of the ethical stage he confuses the concepts of the ethical and the religious. He states that Judge Wilhelm (*Either/Or,* Vol. II) "*recognizes that there is edification in the thought that before God we are always in the wrong. . . .* He is a devoutly religious man who believes in the essential rightness of the world," and his religion is "one of immanence in that he finds this God really within himself" (p. 251; reviewer's underscoring). This interpretation completely obliterates Kierkegaard's sharp distinction between the ethical and the religious. The error is due to failure to discriminate between the position of the pseudonyms. The statement, that "there is edification in the thought that before God we are always in the wrong," is a reference from the "Ultimatum," a sermon by the country parson in the last part of *Either/Or,* Vol. II. These are not at all the words of the judge, though the sermon is included among his papers. The sermon indicates a transition to the religious. While the *position* of Judge Wilhelm has a religious backdrop or even ground, he himself *does not live in religious but in ethical categories.* By means of the sermon he intimates and concedes the possibility of a religious life, but he himself has not had experiences on the religious level. This distinction between the ethical and the religious Kierkegaard has indicated indirectly by distinguishing between the authorship of B's papers and the sermon of the country parson in *Either/Or,* Vol. II. The sermon presents some of the religious (though not decisively Christian) categories which Kierkegaard later developed in the *Postscript.*

A more pronounced vagueness in dealing with Kierkegaard's concepts is found in Heinecken's presentation of "Christianity and Suffering." In the *Postscript,* pp. 345-493, Kierkegaard deals with three criteria of religiosity: (1) The initial expression—resignation; (2) The essential expression—suffering; (3) The decisive expression—guilt. Practically all, if not all, of Heinecken's references to suffering are taken from this section of the *Postscript.* What is not pointed out is that resignation, suffering, and guilt are the criteria of the religiosity of immanence. In this whole section the pseudonym Johannes Chimacus deals with religion A and not with Christianity. Therefore, it must be stressed that suffering is not the exclusive mark of Christianity but the decisive expression of *all religiosity,* to the extent that when suffering is absent the God-relation is nonexistent.

When in *The Moment Before God* we meet the following statement. "Beyond the stage of the ethical is that of the paradoxically religious, the specifically Christian, of which the essential mark is suffering" (p. 315), it must in all fairness be pointed out that this ignores the fact that for Kierkegaard suffering was the mark of *all* religiosity and not only of Christian religiosity.

Furthermore, Heinecken fails to make clear the Kierkegaardian distinctions between guilt and sin. He uses these words synonymously while Kierkegaard makes a profound distinction: "The individual is unable to acquire sin-consciousness by himself, as he can guilt-consciousness, for in guilt-consciousness the identity of the subject with himself is preserved, and guilt-consciousness is an alteration of the subject within himself; sin-consciousness is an alteration of the subject himself" (*Postscript,* p. 517). This distinction is further accentuated in the *Postscript* pp. 516-517.

I am reluctant to deal with Heinecken's presentation of irony and humor (pp. 309-314). The problem is that of the relationship of these two ideas to the three stages of existence. If irony and humor are to be treated at all as intermediary stages, the delineations must be made clear, and it is a misdirection to suggest that "the true ironist is one who presents a contradiction between what he is inwardly and what he is outwardly" (p. 310). The *true* ironist is no hypocrite who pretends to be what he is not. Heinecken states, "No one knew better than Socrates how to show up the irony of man's pretense to wisdom, related as it always is to the pretense to virtue. Here at least is indicated the route which a man must take

via the experience of irony in order to gain a consciousness of sin and finally arrive at that Christian freedom which without any pretension to virtue will follow the divine imperative of love in each specific situation" (p. 311). Now, according to Kierkegaard the experience of irony can never lead to a consciousness of *sin* since irony lies between the aesthetic and the ethical, and the religious and the specifically Christian lies on the other side of humor. It is not the ironist, as Heinecken suggests, but the humorist who stops short of the consciousness of sin. The obscurity in Heinecken's presentation is due to a failure to distinguish between true irony and the ethical with irony as its incognito, and between true humor and the religious with humor as its incognito. To clarify this I propose the following delineation and interpretation of Kierkegaard's position.

In the *Postscript* (p. 448) Kierkegaard states: "There are three existence spheres, the aesthetic, the ethical, the religious. Two boundary zones correspond to these, irony as the confinium between the aesthetical and the ethical, humor as the confinium between the ethical and the religious." If this were all, the matter would have been plain enough. However, later in the *Postscript* (p. 473) he lists the following existence spheres: (1) immediacy, (2) finite common sense, (3) irony, (4) ethics with irony as incognito, (5) humor, (6) religiosity with humor as its incognito, (7) Christian religiosity recognizable by the paradoxical accentuation of existence, by the paradox, by the breach with immanence, and by the absurd. Then he goes on to state: "Religiosity with humor as incognito is therefore not yet Christian religiosity. Even if the Christian religiosity is the hidden inwardness, it is nevertheless related to the paradox. It is true that humor also has to do with the paradox, but it always manages to squeeze itself into the realm of immanence. It always appears as if it is aware of something else—therefore the jest."

We are here told that irony is not to be confused with "ethics with irony as its incognito," nor is humor to be identified with "religiosity with humor as its incognito." The truly religious is not humor, but just as the ethicist uses irony as his incognito, so the religious man uses humor as his incognito. The need of the incognito arises from the sense of impossibility of direct communication in the ethical and religious realms. In this connection one might observe the distinction which Kierkegaard makes between the Socrates of the *Philosophical Fragments* and the Socrates of the *Postscript* (a distinction not indicated in *The Moment before God*). In the *Fragments* Socrates is the representative of Greek speculative thought which has its religiosity anchored in the doctrine of recollection. This is idealism all the way from Plato to Hegel. In the *Postscript* Socrates is an ethicist, an existential thinker, in contradistinction to Plato, who is a speculative philosopher. Socrates is here an ethicist who uses irony as his incognito. Thus the Socrates of the *Postscript* is not a true ironist. The true ironist is one who recognizes the validity of the ethical demand but who turns away from the serious demands of life in order to occupy himself with the eternal as a spectator, and it is in this sense that the ironist stands between the aesthetical and the ethical.

In the same sense humor stands between the ethical and the religious. The humorist has a conception of the *significance* of suffering as essential to religious existence. He regards suffering as relevant to religious existence, but at this point he turns away and resolves the suffering in a jest. He comprehends the *significance* of suffering, but he does not comprehend suffering. The humorist assumes the same attitude to the consciousness of guilt. He comprehends its *significance*, but he does not comprehend the consciousness of guilt. As in the case of the ironist there is no contradiction between the outward and the inward (p. 310). The attitude is that of a spectator. "Humor reflects upon the consciousness of guilt as a totality . . . but the profound is revoked in jest just as in the case of suffering" (*Postscript*, p. 491).

In the above references humor is related to religion A, the religiosity of immanence, something which is quite obvious since the reference is to the consciousness of guilt and not to the consciousness of sin. The problem remains as to how humor relates itself to the Christian religiosity. Kierkegaard writes,

"When humor uses the Christian terminology it is not Christianity but pagan speculation which has acquired a knowledge of Christian ideas" (*Postscript,* p. 243). It appears here that humor is a confinium which relates itself both to religion A and to Christianity. The characteristic of humor is always that it recognizes the validity of the religious claim, whether in religion A or in Christianity, but in every case the claim is resolved in a jest. This is implied in the statement, "Humor has to do with the paradox, but it always manages to squeeze itself into the realm of immanence" (*Postscript,* p. 473). In this case I am indebted to Professor Valter Lindström's *Stadiernas Teologi* for this interpretation, which is a correction of a view that I formerly expressed.

Just as irony is the incognito of the ethical, so humor is the incognito of the religious and the Christian, but true humor is no incognitio. Kierkegaard is a humorist in the sense that he uses humor as an incognito. On the other hand, the pseudonyms Quidam in "Guilty/Not Guilty" and Johannes Climacus in the *Postscript* are types of true humor.

In another connection Heinecken calls attention to a much quoted statement by Kierkegaard that, while there can be a system of logic, there can be no system of existence (*Tilvaerelsens System*). This is a reference to an unfortunate translation.

In the *Postscript* as well as in the rest of his writings, Kierkegaard uses two terms, *Tilvaerelse* and *Existense.* Unfortunately no discrimination is made in the English translation, but one look into the German translation which always translates *Tilvaerelse-Dasein* would have made this obvious. The word employed in the above reference is *Tilvaerelse-Dasein. Dasein* has a distinctly ontological connotation. In the German translation the words of Kierkegaard are accurately rendered: "ein logisches System kann es geben; aber ein System des Daseins kann es nicht geben." Kierkegaard does not merely imply that existence cannot be formulated in a system but that all ontology as such is not subject to systematization.

In a number of places Heinecken uses the term "universally humane religiosity" (see pp. 76, 247) as an expression for Kierkegaard's term *almenmenneskelige religiösitet.* I am sure that the term should be "universally human" (*das Allgemein-menschliche*) and not humane. There is much human which is not humane, and this religiosity pertains to man *qua* man.

On the last page of the *Moment Before God* I find a statement which I do not know whether to regard as an anachronism or a jest, "Kierkegaard spent a good share of his life waiting for Hegel to complete 'the system' and come up with a final answer." One cannot but recall that Hegel died in 1831, when Kierkegaard was only eighteen years old and before he had commenced his philosophical studies.

If in reply to my criticisms it be urged that this book is essentially Heinecken and not Kierkegaard, then there should be definite indication of where Kierkegaard stands within the framework of the whole. One can but recall that Kierkegaard dreaded the time when he would be "eaten" by theologians and professors.

REIDAR THOMTE

The Preacher's Task and the Stone of Stumbling. By D. T. Niles. New York: Harper and Brothers, 1958. 125 pages. $2.00.

This is an excellent book about the preacher's task. Niles brings his keen theological mind and his prophetic spirit to bear upon an analysis of the encounter of Christianity with the non-Christian religions. He draws upon his experience as an evangelist in Asia and in so doing makes clear the essential issues faced by all Christian preachers everywhere. Under all circumstances, Niles argues, the "stone of stumbling" lies in unbreakable commitment to the specific revelation of God in Jesus Christ. Men would like to have religion in general. This they could manipulate to suit themselves. But Christianity is not a preaching of God in general, nor is it a simple Jesus-religion. It is faith in the triune God. But there is no way to the largeness of this faith except through faith in Jesus Christ. There lies the stumbling block which men find so difficult.

The pattern of the book grows from letters written by a Hindu, a Buddhist, and a Muslim friend in which each gives the central reason why he finds it impossible to

become a Christian. In discussing their objections, Niles radically re-examines the preacher's responsibility in presenting the message of Christ. The Hindu holds a non-historical understanding of the function of religion. He simply cannot believe that something that happened in history can be offered as the unique truth and the way to blessedness. Thus Jesus cannot be the mediator but the teacher of one way among others of attaining to salvation. But, Niles insists, Christianity is bound to the uniqueness of the person of Christ. The Christian is committed to a particularism and to the belief that Jesus does not belong to us. We belong to him as Lord. To be saved is to participate in the saving activity of God in Christ.

The Muslim rejects Christ as mediator because he sees heaven and earth as mutually exclusive realities. Thus Jesus was only a man, and Christianity is false as a faith. There can be no real incarnation of God and no real historical dealing of God with men. But the Christian preacher must insist upon the reality of sin and that God—a societary unity—is present in history in a humble and self-sacrificial fashion.

The Buddhist protests against a "religion" that makes grace cheap. The Christian must agree, but he insists that it is God who protests, not man, and that man must abandon his religious pretenses and come empty-handed to the grace of God in Christ. This is a "religion-less Christianity." In every case Christianity declares not that God is the object of man's religious activity but that man is the object of God's gracious action.

Niles adds a most suggestive chapter on the relation between Christianity and the non-Christian religions which clarifies many puzzling issues raised by the study of comparative religions. His analysis of the context of the preacher's task stresses the saving action of God for the world through the church. Niles has an unusual ability to get at the heart of the matter. His argument includes many illuminating excursions into exegetical and doctrinal matters. The book has an unusually helpful index. This is invigorating and ecumenical theology for all preachers.

HAROLD H. DITMANSON

The Way to Biblical Preaching. By Donald G. Miller. Nashville: Abingdon Press, 1957. 160 pages. $2.50.

Donald G. Miller is professor of New Testament in Union Theological Seminary, Richmond, Virginia, where he has been serving since 1943. He has taught previously in the Lutheran Theological Seminary, Gettysburg, in the Biblical Seminary in New York, of which he is a graduate, and in Korea. The book under review is his second on the theme of biblical preaching. The first bore the title *Fire in Thy Mouth.* Dr. Miller is also an editor of *Interpretation.* With a growing reputation as a preacher and a gifted pen to boot, he is likely to be heard from increasingly—and to good advantage, too, if this book may serve as a measure.

Quoting Augustine ("O let Thy Scriptures be my pure delight; let me not be deceived in them, neither let me deceive by them"), Dr. Miller makes it abundantly clear that, if we are to have what he terms "a much needed recovery of great preaching in Protestantism," we must understand that biblical preaching calls for more than a casual scriptural tie-in. The Scriptures must not only be quoted, they must be explained, and explained in such a way that something really happens when we preach, that faith is both made a living reality to the preacher and comes alive to the hearer. This calls for "communicating the Gospel in depth"—and nothing but the Gospel of God's redeeming action in Christ will suffice. Dislocated from God, man needs to have his real need revealed to him and God's grace brought to him.

Dr. Miller begins by clearing the decks of the idea that expository preaching necessarily deals with relatively long passages of Scripture, calls for detailed clause-by-clause analysis, and demands an explanatory method of presentation. He contends that true biblical exposition is limited only by the broad principle that the substance of one's preaching be drawn from the Bible. Expository preaching is therefore more a matter of substance than of form, and "all true preaching is expository preaching, and that which is not expository is not preaching." The Word of God in Holy Scripture

must be made to confront the hearer with both judgment and redemption, and the historic deeds of God in Christ must "become current realities to the soul." Where this is done something happens and a man is made either better or worse.

Accepting these basic premises, we readily find ourselves following the author as he develops the necessity of studying a passage, determining the theme, striving for balance and proportion, building the structure, nailing down the purpose, and re-creating the atmosphere or mood. In each of these areas, numerous examples are offered, quite largely from contemporary though unidentified preaching. The judgments made are always candid, if sometimes a bit caustic as well, and serve to make the reader judge his own efforts more critically than may be his habit.

It is a good book. Not the least of its merits is its insistence that the content of the preacher's message must be the outgrowth of his study of the Scriptures—adequate, continuous, solidly historical and exegetical. A "how to do it" book, it does not supply prefabricated sermons, but it does offer stimulus and direction to the preacher who would take his preaching task seriously.

HENRY H. BAGGER

Understanding Grief. By Edgar N. Jackson. New York: Abingdon Press, 1957. 237 pages. $3.50.

This will serve as one of the most important books available to a pastor today to assist him in the searching task of ministering to the bereaved. It will do this through its careful analysis of the meaning of grief, the description of untoward forms of grieving, and the pointing out of the pastor's job and resources toward the bereaved. Beginning with Lindemann's appraisal of the survivors of the Coconut Grove holocaust, a great deal of literature has sprung up on the meaning and purpose of grief. Hardly a seminarian graduates today unaware that the bereaved must engage in "grief work" and that part of his pastoral task is to free us from the secular attitude that a grief-stricken person is less Christian than the one who stoically bears his pain without loss of composure. Mr. Jackson brings the great majority of the available studies and conclusions to focus, so that the pastor can know both his own feelings and the feelings of those to whom he is ministering in the presence of death.

The author is pastor of the Methodist Church in Mamaroneck, New York, and has studied at the Postgraduate Center for Psychotherapy in New York City. He strives therefore to speak to the empirical situation. He hopes to win the allied psychiatric, medical, and psychological disciplines to look to the pastor as a valuable resource in the grief situation. And he wants to have the pastors aware of how much more we know about the psychology of grief now than we did before we had scientific tools of useful psychological categories to explain the differences in reaction which every pastor experiences in his ministry to the bereaved.

With this large purpose it is understandable that the author cannot come to grips with the theology of thanatology. But it will be regrettable if pastors tell each other that this is a book they can do without because there is no Gospel of the Resurrection in it. Frankly, the only Gospel I could discover in these pages is the Gospel of Relatedness: help the bereaved to come back to the ongoing world by facilitating a new relatingness to us who remain earth-bound. This can, of course, be severely criticized as barking at the moon. It is precisely the severance of relationship which evokes the grief. But do not pass up this book for its anemic theology. It did not intend to be a funeral sermon. Use it to understand why those who surround the dead act as they do (including the preacher and the undertaker). And discover a treasure of insight to assist your pastoral ministry. This reviewer concurs with the blurb by Wayne Oates: "This man has a real book." Besides, due to the plethora of case histories, this is a most readable book. Hint: Read one of the case histories. Stop. Ask yourself, "What do I think is wrong with this person? What would I prescribe as a pastor?" Then see what the outcome was. This means of study will itself make the book worth its price.

GEORGE H. MUEDEKING

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